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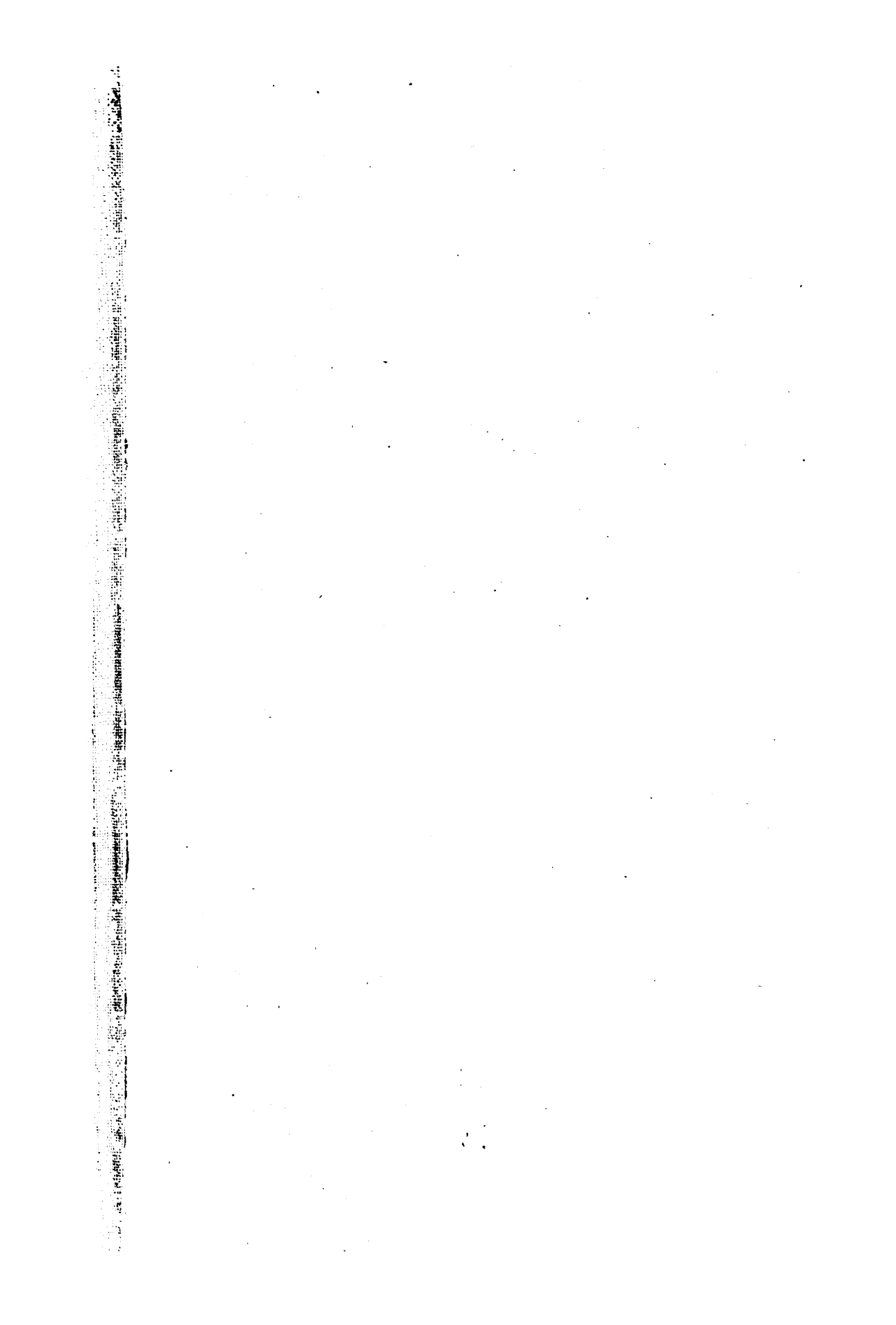
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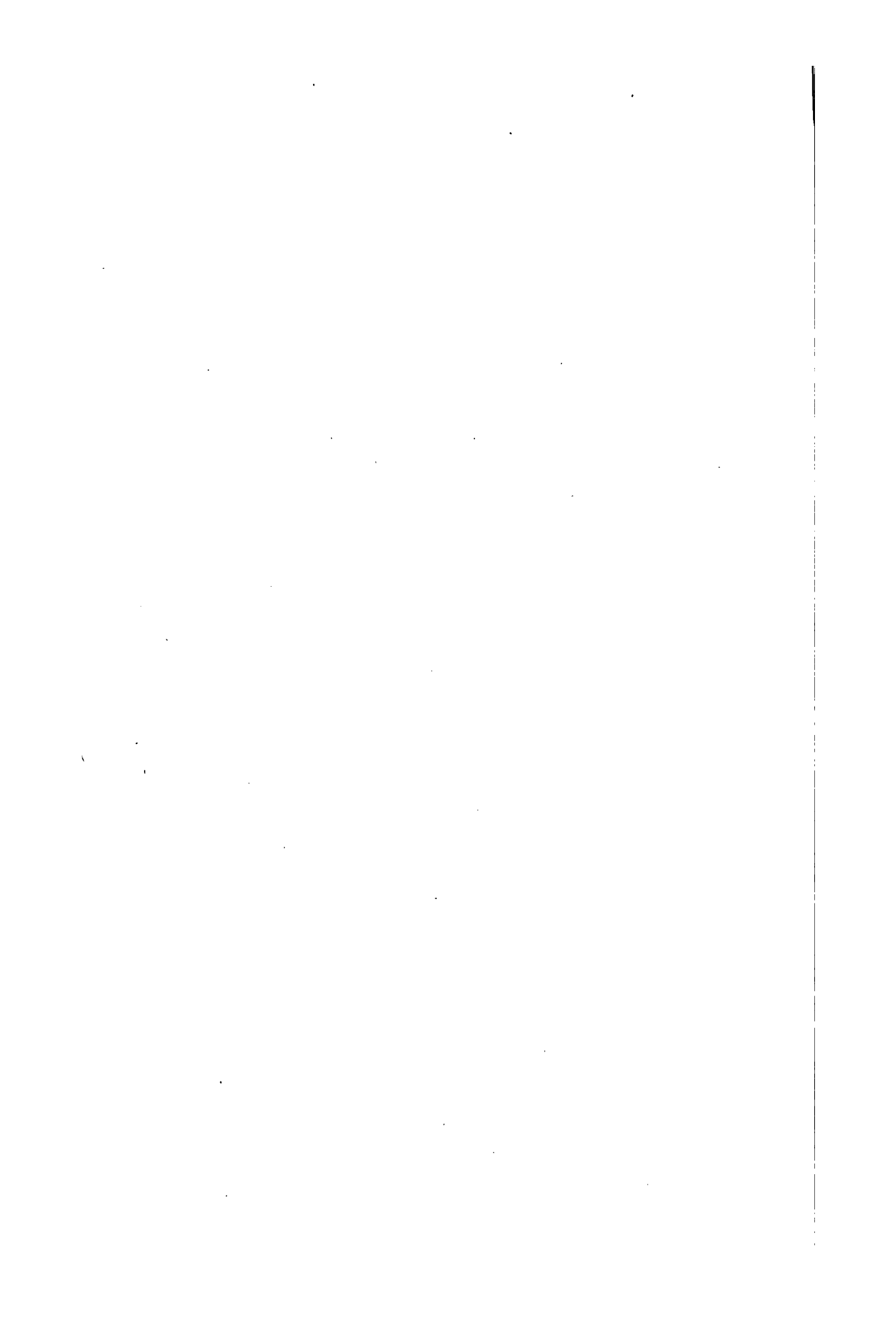


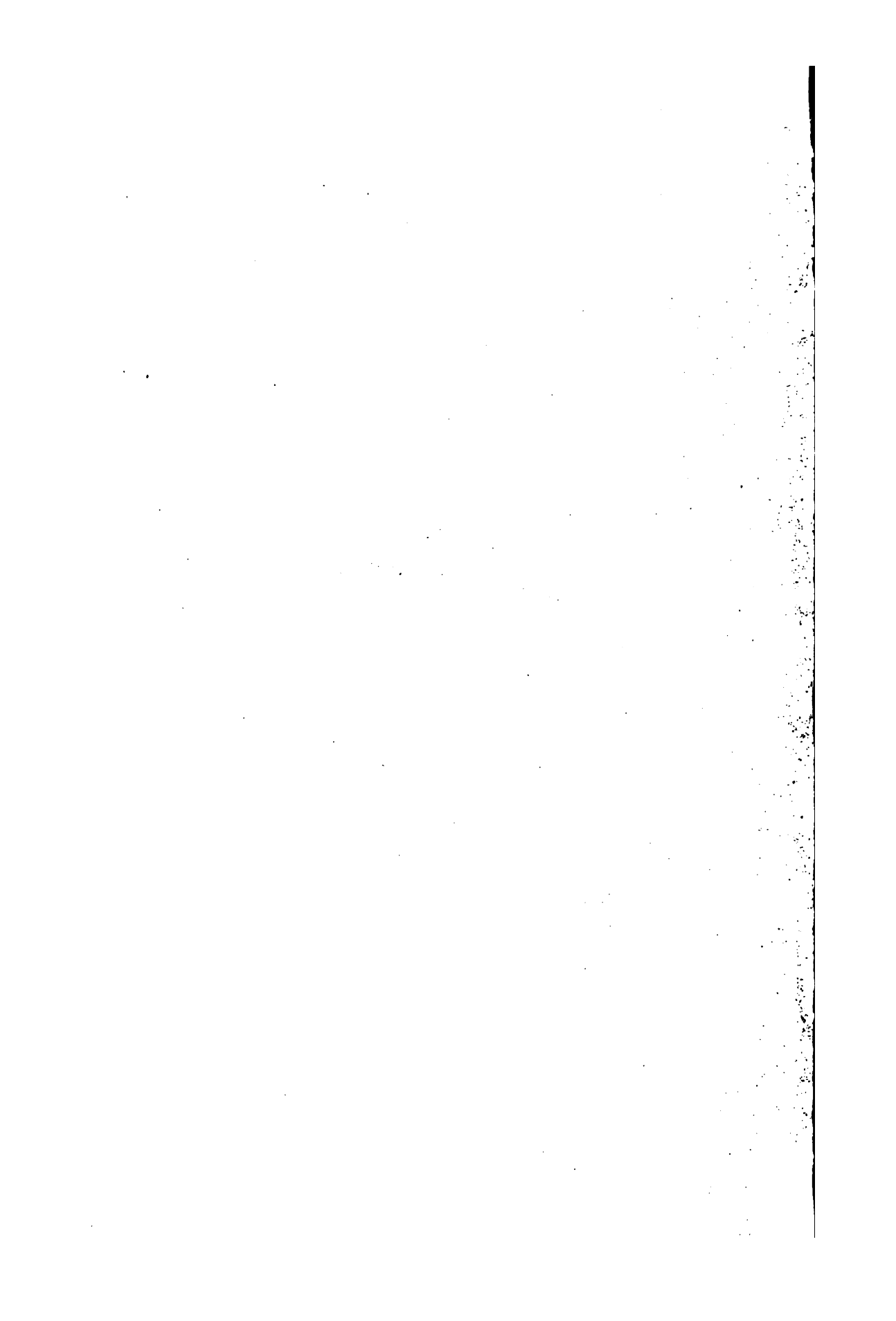
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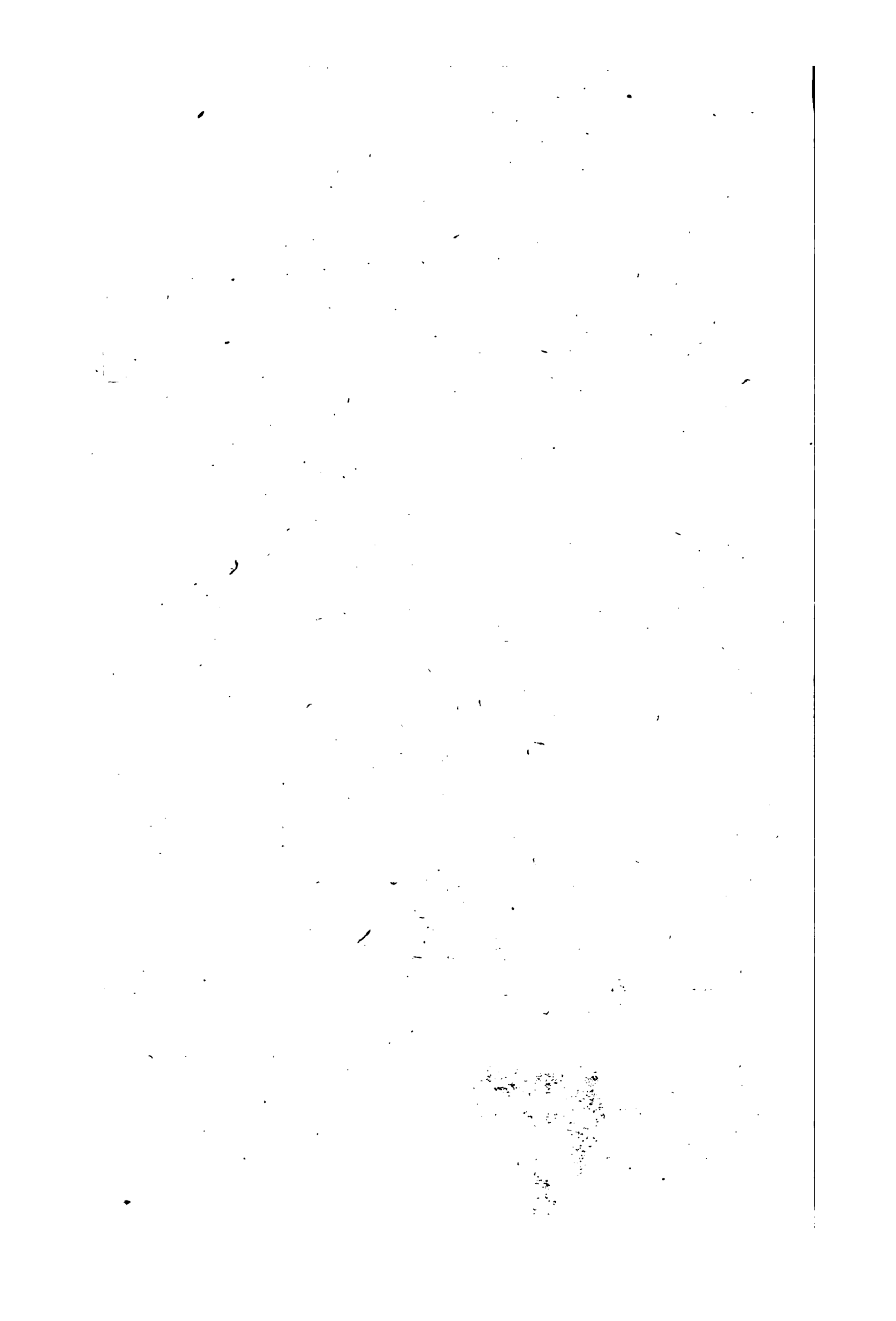


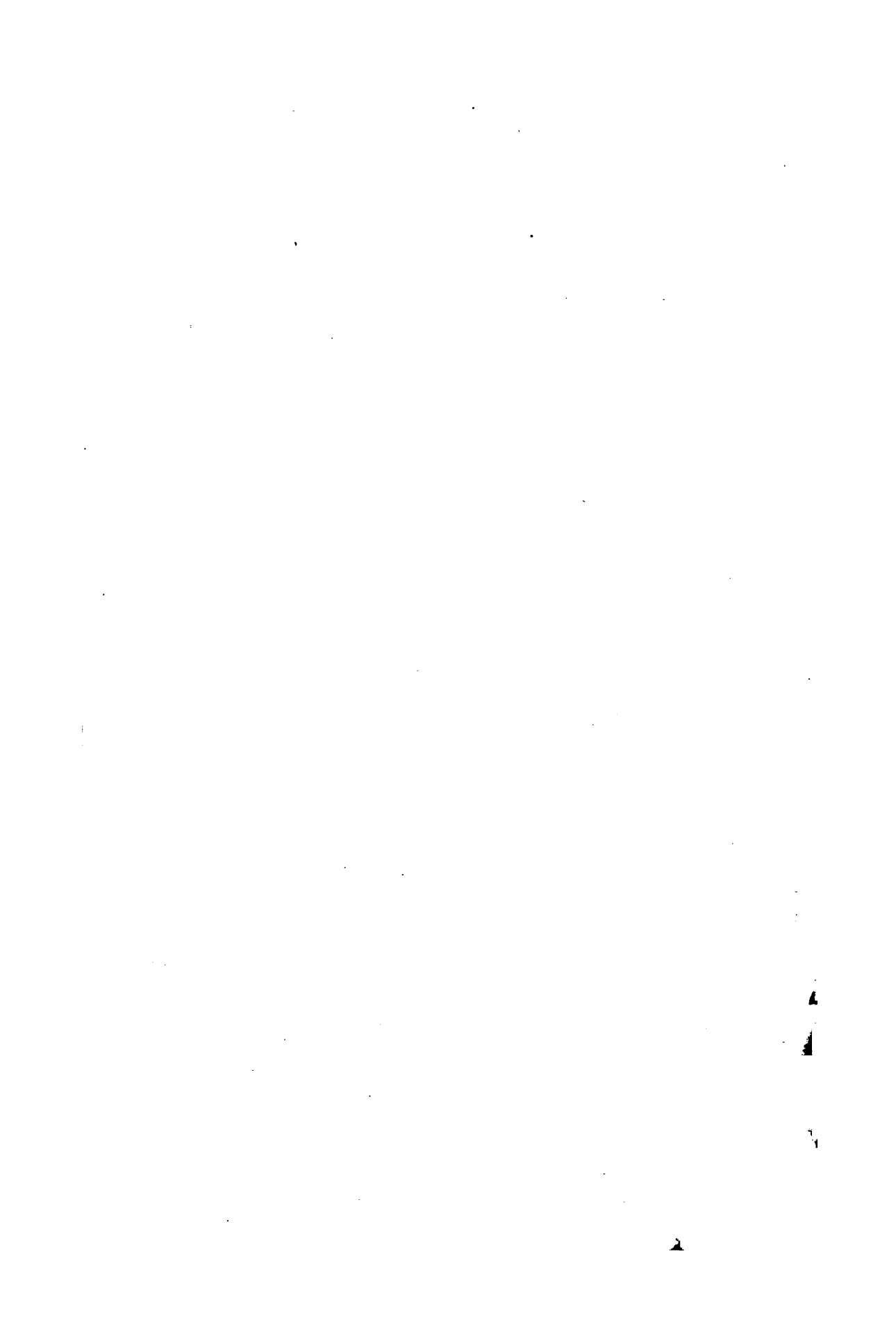


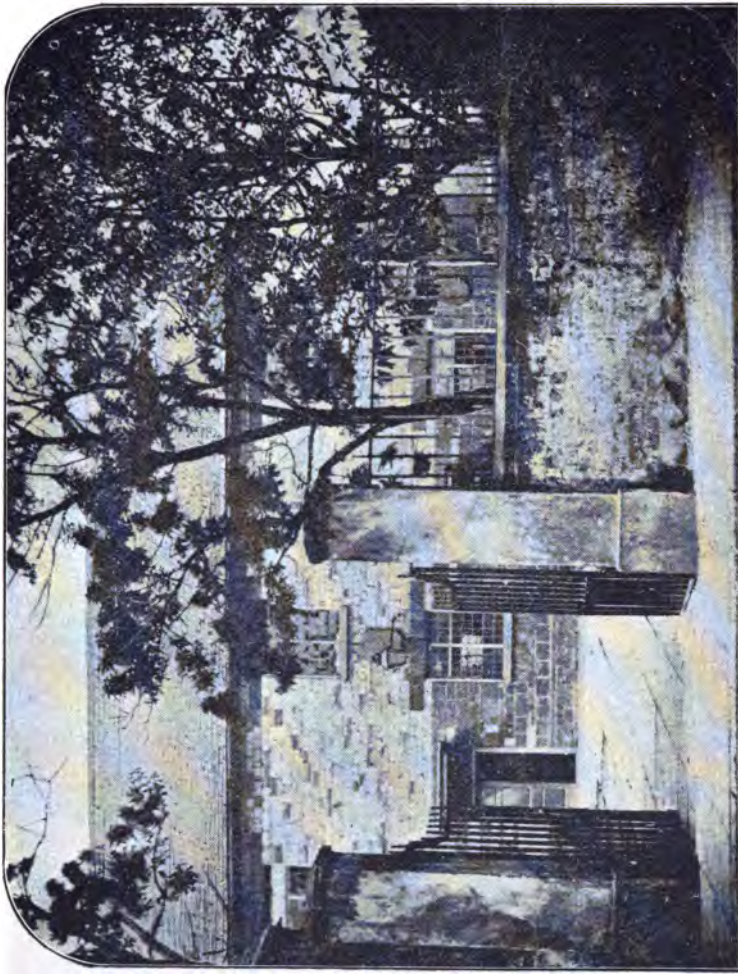
*Bi-Centenary
College Street
Church
Northampton.*



1697-1897







COLLEGE LANE CHAPEL, 1714—1862.

Taylor, John
=

BI-CENTENARY VOLUME.

◀ HISTORY OF ▶
College Street Church,

NORTHAMPTON,

WITH

BIOGRAPHIES OF PASTORS, MISSIONARIES,
AND PREACHERS;

AND

NOTES OF SUNDAY SCHOOLS, BRANCH CHURCHES,
AND WORKERS,

ILLUSTRATED with PORTRAITS and DRAWINGS.

NORTHAMPTON:
TAYLOR & SON, THE DRYDEN PRESS, 9, COLLEGE STREET.

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⇒ PREFACE. ⇐

THE labour of many years of research and collection is crystallised in the following pages, which contain a careful revise of the History of College Street Chapel, published in 1893, at the Jubilee of the Pastorate of the Rev. J. T. Brown, and many additional particulars and much fresh matter. The work deals with one of the earliest and most important Nonconforming Churches in the Midlands, and contains much that is essential to a correct view of the History of Dissent in Provincial England during the Seventeenth and Eighteenth Centuries.

I have to thank the Minister and Deacons of College Street Church for the use of Church Books and documents, and the Ministers of neighbour-churches for similar and other assistance. My deep acknowledgements are also due to Dr. Culross, Mrs. Trestrail, Dr. Booth, the Rev. J. B. Myers, the Rev. W. Fidler, and Mr. R. Timms, for the loan of documents and other help ; to Mr. Frank Bates, Secretary of the Northamptonshire Sunday School Union, who has written the Sunday School section ; to Miss Covington, and to Mr. A. Adcock for valuable assistance throughout.

JOHN TAYLOR.

*The Dryden Press,
Northampton,
December 1st, 1897.*

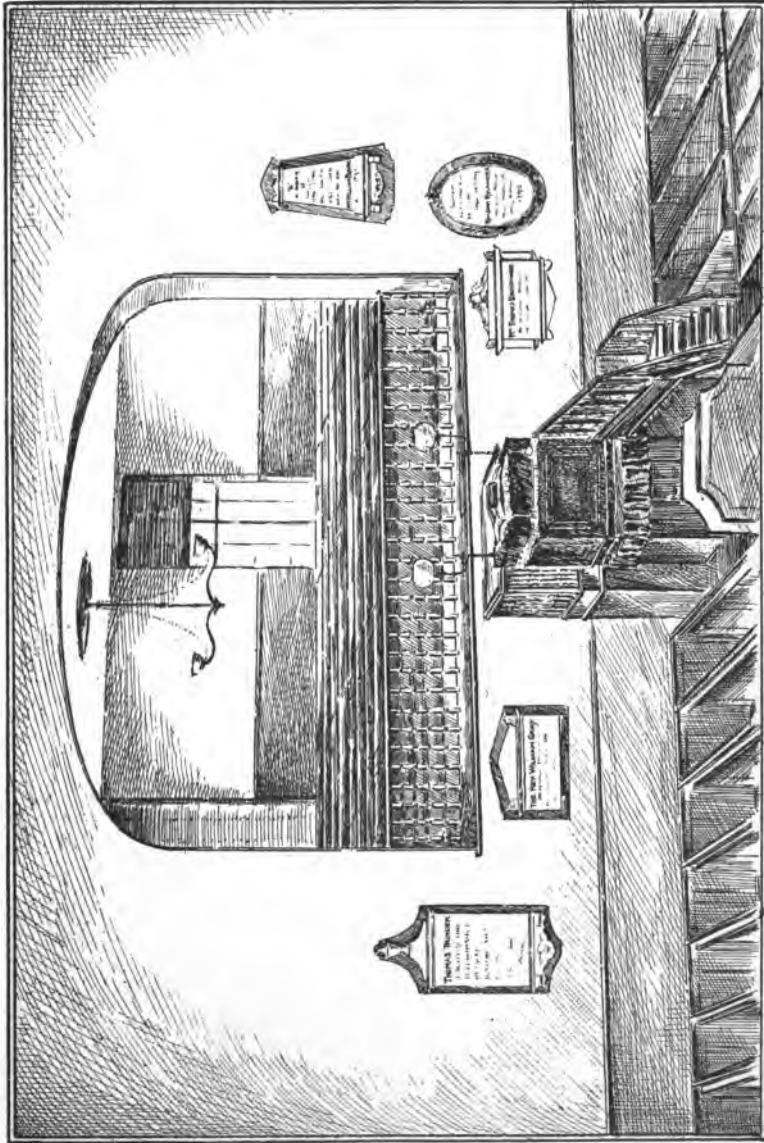
CONTENTS.

| | |
|--|-----|
| Early History | 1 |
| The Church Covenant, 1697 | 3 |
| The Rev. John Moore | 4 |
| Addition to the Church Covenant, 1700 | 5 |
| The First Chapel, 1713 | 9 |
| Ending the Church State | 14 |
| Mr. Rodgers, Anabaptist | 15 |
| The Church Covenant, 1732... | 16 |
| Enchurching | 18 |
| The Church Covenant, 1733... | 18 |
| The Church on the Green | 19 |
| Samuel Haworth, 1736 | 20 |
| Samuel Shepherd, 1745 | 21 |
| William Tolley, 1756 | 22 |
| John Collett Ryland, M.A., 1759 | 22 |
| First Enlargement of the Chapel, 1760 | 27 |
| Second Enlargement, 1775 | 29 |
| John Ryland, D.D., 1781 | 31 |
| Foundation of Foreign Missions, 1792 | 39 |
| Dr. Staughton, 1793 | 41 |
| George Keeley, 1799 | 43 |
| Thomas Blundell, 1810 | 44 |
| Sunday School Formed, 1810 | 45 |
| William Gray, 1825 | 46 |
| Erection of New Schools, 1830 | 48 |
| John Turland Brown, 1843 | 50 |
| Erection of New Chapel and Schools, 1863 | 59 |
| Frank Ward Pollard, 1882 | 63 |
| Philip H. Smith, 1894 | 65 |
| Missionaries Designated from College Street Church | 67 |
| Notes and Dates | 73 |
| The Sunday Schools | 200 |
| Branch Chapels | 113 |
| The Chapel Deed | 115 |

ILLUSTRATIONS.

College Lane Chapel, 1714-1862.
Interior of Old College Lane Chapel.
Rev. John Ryland.
Dr. Ryland.
Facsimiles of Dr. Ryland's Notes.
Rev. William Gray.
Rev. John T. Brown.
Old Meeting House, Bugbrooke.
Rev. J. T. Brown's Acceptance of Pastorate.
College Street Chapel, 1863.
Rev. J. T. Brown's Resignation. 1894.
Rev. Philip H. Smith.
Rev. Thomas Martin.
Rev. Richard F. Laughton.
Mr. William Rice.
Mr. Thomas Pressland.
Mr. Robert Brice.
Mr. John Perry.
Mr. William Gray.
Mr. H. M. Mawby.
Miss Marianne Farningham Hearn,
Mr. Thomas Ager.
Mr. George Hall.





INTERIOR OF OLD COLLEGE LANE CHAPEL.



History of College Street Chapel.

THE seeds of Dissent were sown in England almost as early as the Reformation, though naturally it was some considerable time before their growth was forced upon public notice. First of the fruits was the preaching of Robert Brown, who was the founder of the Brownists both in England and on the Continent, and who ended his days in Northampton gaol. He was incarcerated for striking a constable after returning to the Established Church, and whilst Rector of Achurch in Northamptonshire. Henry Jacobs, a coadjutor of Brown in Holland, returned to England in 1616, and founded a meeting-house—the earliest known Independent or self-governing Church in the country, though the Baptists had a Congregational Church of a sort in London in 1608. When Episcopacy was abolished by the Act of Parliament of 1642, the Presbyterians in turn became dominant, and refused toleration to the Dissenting congregations that had sprung up during the previous five-and-twenty years. The Particular Baptist Churches of London published the first known Baptist Confession of Faith, in 1644.

Among the young Dissenting Churches were some in Northamptonshire; almost all of the General Baptist persuasion, and colloquially, if not generally, known as Free Willers. Appended to "The Creation and Fall of the First Adam reviewed," published in 1651, by Captain Robert Everard, no doubt an officer in the Cromwellian army, is the earliest record of its kind, "The Faith and Practise of Thirty Congregations Gathered according to the Primitive Pattern" in Northamptonshire, Bedfordshire, &c. This was followed by the "Confession of Churches in Somerset" (by Collier and others), in 1656. The first of these is the earliest Confession issued by provincial Baptist Churches. Amongst the "Subscribers, with the places of their Meetings," are

Benjamin Morley }
Francis Stanley } for Ravensthorp,

a church which is known to have been in existence in 1649. The Fenstanton Church, the only Huntingdonshire Meeting sub-

scribing to this document, in 1665 sent out Isaac Spence and Christopher Bell to establish a church in Peterborough, and to "stir up" Fenstanton and Wisbech. At the same time, John Fairbrother and William Reynolds were sent as messengers "unto the west for the Work of the ministry." Provision was made for the families of these two apostles or messengers during their mission; Benjamin Morley and Francis Stanley, the signatories above mentioned, being appointed to "take care of Sister Fairbrother, to visit her in her husband's absence."

After the Battle of Worcester, in the year of the publication of Everard's book, Cromwell, by purging Parliament, gained for Dissenters the toleration they had previously vainly asked for; but the Restoration in 1660 brought again the old trials and disabilities. The Act of Uniformity of 1662 caused the Puritans to break from the Church. Jeremiah Lewis, the vicar of St. Giles', Northampton, was "ejected," and his congregation formed the nucleus of an Independent Congregational Church. The church plate—pewter, still in existence, bearing only the word "Gilles," without any symbol for Saint—bears evidence to-day of the Puritanism of Jeremiah Lewis and his church. Already there was an Independent Church at Rothwell, the Church Covenant of which was signed in 1655, six years subsequent to the known existence of Baptist Churches in Northamptonshire, as is shown by the Meeting at Ravensthorp.

Coming to Northampton, the earliest record of the Castle Hill congregation is in 1694, though that record is of the departure of the Rev. Mr. Blower after a successful ministry which must have been of some years. As early as 1672 licenses were granted for services in various houses in Northampton. It is almost certain that the people who worshipped in this year in Robert Marsey's house, and who were burnt out in the Great Fire of 1675, afterwards met at "Lady Fermor's." Castle Hill was formed mostly by those who were Pædobaptists without regard to the question of Baptism in their Church order, leaving those who in the main held Baptist opinions. Thus it came about that friendly relations always existed between the Castle Hill and College Lane Churches, and that non-belief in Baptism excluded none from the Baptist Church; and public baptism by immersion was lawful for those joining the non-Baptist Church at Castle Hill. The license for holding services in Castle Hill Chapel is dated 1695, the year of its erection.

It was on October 27th, 1697, eight years after the passing of the Act enabling Dissenters to attend their own places of worship, that the Baptist Church in Northampton, now known as College Street, was formally established. For a number of years previously a small body of Dissenters, not agreeing in all things with those who established a meeting at Castle Hill, met week by week for worship and self-encouragement. The place for meeting was usually in the house of the Dowager Lady Fermor, in the "Quarter," the fashionable and aristocratic portion of Northampton overlooking the river Nene that flowed a few score yards away at the end of the greensward. It was in this house that the small body of worshippers, whose names unfortunately have not been handed down to us, were solemnly enchurching as a "Congregational Church of Christ" in the presence of the Rev. Richard Davis, the pastor of the Congregational Church at Rothwell, the greatest organising Nonconformist minister the English Midlands has ever seen. Besides performing the duties of the pastoral office, he added the character of an itinerant, and extended his journeys eighty miles in every direction around his place of abode. In all probability the new Church at Northampton was in the main composed of members of the Rothwell Church. Mr. Robert Betson, the first pastor of the Church at Wellingborough; Mr. Shorten, pastor of Kimbolton Church; and some private members of the Rothwell, Wellingborough, and Kimbolton Churches, were present on this occasion; the latter, as Messengers, says the Church Book, "were Spectators of and Advisers in this solemn Action." In brotherly love and amity the Church Covenant was agreed to in the following form, as it appears in large, bold characters on a damaged page of the first Church Book:—

THE CHURCH COVENANT.

We the Members of this Church of God, whose Names are all inserted in this Book; Do solemnly promise in the presence of God and his holy Angells, and also in the presence of each other: to walk togeth[er] in the performance of all [Gospel-Ord]inances, and in the pre[sen]ce and discha[rge] of all Relativ[e] Dutie[s] as the Lord [shall] please to enable us.

The Church continued to meet in Lady Fermor's house for seventeen years. The house is described as being next to the Watering Place, a portion of the Nene that ran a hundred yards or so almost parallel with Bridge Street. Its site, as well as that of the Watering Place, is now occupied by the extensive premises of the Northampton Brewery Company. Previously the

place was used by Messrs. Pickford & Co., water carriers, for their wharf. Called Lady Farmer's, because the Northampton house of Lady Mary Fermor, who died in 1670, surviving her second husband, Sir George Fermor, of Easton Neston, a long period, it was probably at first lent for religious exercises to the little band of worshippers whom she may in her lifetime have encouraged in more ways than one. Lady Fermor was a most pious and charitable woman, and though an adherent to the Church of England, exhibited a broad-minded liberality to Dissenters, rare enough in her days. The Rev. John Dobson, B.D., Fellow of Magdalen College, Oxford, preaching a flowery funeral sermon at Lady Fermor's obsequies at Easton Neston, on August 5, 1670, said of her :—"She was righteous in every Action, and patient in her greatest Sufferings ; temperate in all Things, and as Modest as the Morning ; So we may say of her what Victor does of his admired Trajan, Graces and Virtues were the very elements of her Temper ; and were Brutus now alive he would recant that rash Opinion, that Virtue is but an empty Frame ; because it was here embodied, and he might have conversed with it in human shape."

It is a matter of extreme regret that there are no entries relating to the little Church in any of the Church Books. It appears that very soon after its enchurching, a Mr. Ward from Weedon Beck (Weedon-on-the-Street—Watling-Street) was elected as the pastor. He was tolerably successful for a year or two, but dissensions between himself and his flock arose. He was admonished "For Lieing and Equivikatio^a about his depts," and "Brother Jeremiah Bass" was chosen and ordained Deacon, presumably to carry on the public services. After an interval of six months, a second admonition was sent to Mr. Ward, but on January 3, 1700, "Being a solemn day of prayer, Mr. Ward and y^e Church reconciled and parted." Mr. Ward returned to Weedon to be pastor of the Church there. These were evidently stormy days for the little Church. There were some strong God-fearing men in it ; and their faith and courage were put sternly to the test.

Mr. John Moore, a ruler of the Church in Rossendale, Lancashire, was invited to preach to them, with a view to his becoming their stated minister. On July 30 of the same year, another solemn day of fasting and prayer, for in those times Nonconformist Churches looked to God for direction in all important undertakings, he was invited to become the pastor, a request he

immediately complied with. The record in the Church Book reads:—

July 30th, 1700, being a solemn day of fasting & prayer, brother John Moore, being by the Church approved, both in conversation & doctrine, & qualifications suitable to the pastorall Office, was by the Church aforesaid Called & invited to accept of the same; the Churches Call was answered by his accepting of the same: therefore the Letters (ordered by the Church y^e Lords day before requesting his dismission of the Church of Xt in Rossendale) were now approved and agreed.

Some were dissatisfied with the change, and it was felt necessary at the next Church meeting to make a formal declaration, “and a promise one with another that Mr. Ward is not to be imposed on y^e Church to preach amongst us, without y^e Churches Leave.” Moreover, the following month, a day was set apart for fasting and prayer, and the solemn renewing of the Church Covenant. Thus fortified, the Church received Mr. Moore and his wife as members on October 30th, and he was publicly ordained on December 3rd of the same year, 1700. Mr. Moore was a believer in adult baptism, an Anabaptist. The Church was based on a mixed communion, and Mr. Moore considered it would conduce to amity if that fact were formally stated in the Church Covenant before his ordination. The members had no objection, and at a Church meeting on November 18th, 1700, this was done, the record reading:—

Whereas this Church professeth Mixt Comunion (as to matter o Judgment about Water Baptism). It was agreed upon, & passed as an Act (Nem: Contrad:) That a few Lines should be inserted in the Church Book, & annexed to the Covenant, wherein our Members unanimously do solemnly Testify & Engage not to Impose or Reflect on one another, as touching that matter, &c.

“The few lines” annexed to the Church Covenant are thus preserved:—

And whereas we differ in our Judgments about Water-Baptism, We do now Solemnly declare, That we that are for Infant-Baptism do not hereby, nor will not impose on the [others] or any of our Brethren or Sisters that are among [us who] are for Baptism upon Profession of Faith. [And on the other] hand, We that are for Believers Baptism do not, nor will not impose upon the Consciences of any of our Brethren or Sisters that are amongst us, that are for Infant Baptis[m]. Nor will we [(either] Party, or any of us) impose upon any that hereafter [may jo]yn in Communion with us; But do all promise (freely & cordially, without casting Reflections, &c., on the Persons or Practice of any) to leave every one to his or her Liberty of Judgment & Practice herein; Each [of us] walking Conscientiously up to our Light; Engaging & Endeavouring in the Strength of Christ that our difference in Judgement shall not cause Breach of Union or Affection.

Mr. Moore's ordination, on another day of fasting and prayer, was witnessed by the Rev. Richard Davis and Mr. Robert Bolderson (messengers of the Church at Rothwell), the Rev. Robert Betson and Mr. John Chater (messengers of the Church at Wellingborough), and others, "both Professors, and of the World." Mr. Moore's ministry at Northampton extended over more than twenty-five years. He was a learned and enlightened minister of the Gospel, favoured with a sound education, including a good knowledge of Hebrew and Greek. He was a descendant of John Moore, "Good old Liberty Moore," rector of Guisley, who died in 1640. He was born, as he himself tells us, at Okeworth Hall, Keighley, Yorkshire, in 1662. His parents, a God-fearing, pious couple, carefully attended to his training in early years, and afterwards sent him to be educated, first, by a namesake, Mr. John Moore, of Pendle Forest, Lancashire; and afterwards by Mr. W. Hulster, of Bingley, Yorkshire. Dr. Ryland, a subsequent pastor of College Lane, in some collected notes respecting the history of Baptist Churches in Northamptonshire, writes of Mr. Moore:—

He was first awakened and convinced at sixteen years of age, and continued nine years in great distress of soul, till he received consolation under the ministry of Mr. William Mitchell, whose labours were very successful in Yorkshire and Lancashire. In those parts, Mr. Moore himself began to preach, having joined a church in Rosendale. After some years he removed to Bromsgrove, in Worcestershire, and preached there about one year and a half; from thence he came into Northamptonshire, November 9th, 1699, in the 37th year of his age, as Chaplain to Arthur Brooks, Esq., of great Oakley; but that religious gentleman was seized with a violent fever and died about a month after Mr. Moore was received into his family: his lady being differently minded from her late husband, respecting divine ordinances, Mr. Moore perceived he could not long stay there; but was invited to preach in several neighbouring congregations, as at Kettering, Kimbolton, Corby, and at Northampton. To which last place he removed with his family in March, 1700, at the request of the church.

William Mitchell was a zealous preacher of Antinomian tenets settled at Hunslet, near Leeds. He was continually engaged in itinerant preaching, establishing many societies in the hilly parts of Lancashire and Yorkshire. The centre of this religious activity, similar to Rothwell, in Northamptonshire, was Bacup in Rossendale Valley, where a church was founded in 1691. Mrs. Brooke, of Great Oakley, was a Roman Catholic, and this was the cause of Mr. Moore's leaving the family so soon after the decease of his patron.

Some of the admirers of Mr. Ward were dissatisfied; and

they found a vulnerable point in the Church's proceedings. Accordingly, early in the new year, several members objected to the "Churches Actings" in regard to the bringing in of Mr. Moore. The Church was convicted, it admitted its evil; but a few were not satisfied, and on April 22, 1701, it was deemed wise to more fully explain. Accordingly we find the following entry under that date in the Church Book:—

This Church taking that business of Fetching Mr. Moore & his family hither, into further Consideration, judged that tho the majority of them freely consented & subscribed the letter that was sent, &c., it might have been better, more prudent, & might have prevented Objections, if it had been done by a Church Act. Whereas Mr. Moore was called to Office, & the letter requesting his Dismission, was signed both on the same day, The Church now considering of it, do judge that it might have been more proper if there had been more distance of time betwixt them.

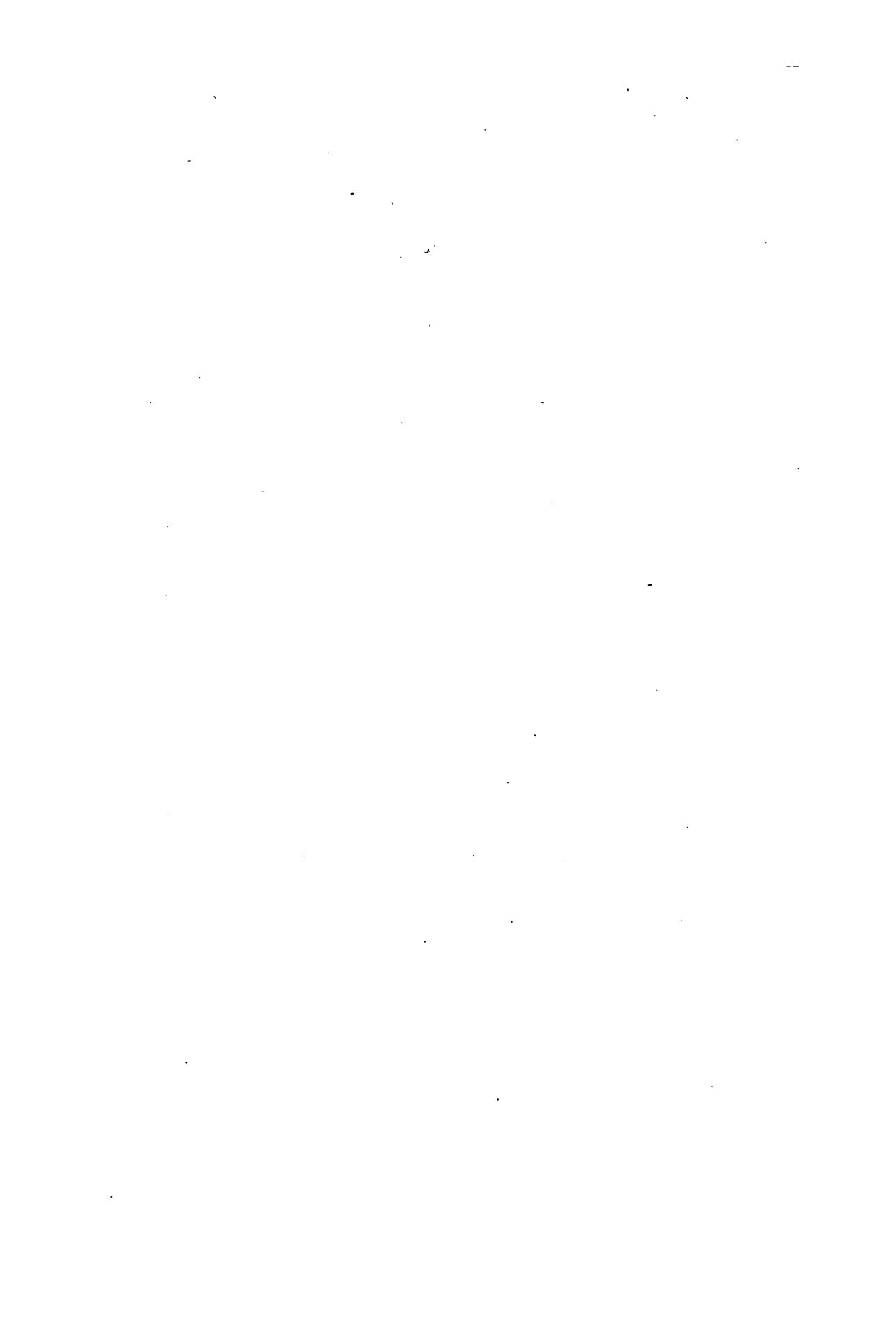
John Moore brought to the little impoverished Church many, if not all those qualities necessary for a successful ministry. He was first of all methodical, next a disciplinarian, an able preacher and careful adviser. He had a firm belief in the need not only of church worship, but of frequent and regular participation in Christian ordinances. He stamped his individuality on the Church, which seemed to look to him for guidance and counsel in its many straits and trials. It was a severe monetary burden upon the members to maintain their pastor's modest salary. But he never complained that they did not give him enough, and no one worked harder than he did for the growth of the Church and for the building of a chapel for their own use. Within two months of his ordination we find the Church soliciting financial aid from the London churches; five years later a special collection was ordered amongst the members to raise seventy shillings that had for several years been owing to four of their number. A year later the same matter received the serious attention of the Church. "Whereas" runs the entry in the Church Book on February 4, 1708, "Whereas Contributions for y^e Maintenance of y^e Ministry amongst us are but small & much decreased of late years, & y^e full Rent of y^e Meeting-place is not at any time made up by what is given for that end, both upon Subscriptions & at y^e publick Collections: Mr. Abbott & Mr. Wilkins were now appointed to Examine into this matter, & where they found a deficiency or neglect to endeavour a Regulation in these Concerns according to persons Abilities by stirring up such as are wanting or deficient in Contributing hereto, unto their Duty." It was probably to enable Mr. Moore to eke out a living that it was

unanimously agreed by the Church that he should have free liberty "to go to London, or elsewhere, for 3 or 4 Weeks in every year," if he desired it. The finances never improved, though not long afterwards we find the Church generous in promising financial aid in a matter in which it was its duty to be generous. On January 26, 1709 :—

This Church]declared & resolved that in cas any of the members of this Church or of any of the Churches in communion shall marry among themselves (which to do this church thinks it most proper & regular and not to be married by the Parsons of the church of England) If any trouble or suit of law shall arise thereupon, they will be assisted as Contributors towards the necessary expenses and charge that any such persons (so married) shall be at in defence of such a cause.

To show how needful was some such provision it may be mentioned that as late as 1750 a man in Leicestershire who was married at a Baptist Meeting-house in accordance with Dissenting custom, was indicted by a zealous Churchman for living in adultery with his wife.

To return to the Church's finances. On February 1, 1711, Deacon Bass informed the Church that three-quarters of a year's rent was due, and it was resolved to lay the matter "before y^e Congregation on a Lord's day, y^e first convenient opportunity, when there is a pretty full meeting, and more of y^e Church together." The congregation rose to the necessities of the case. They came to the conclusion that it would be best and cheapest to have a meeting-place of their own. Means were promptly adopted for erecting a chapel. A site, a portion of the ground upon which the present handsome chapel stands, was selected. It, and the old buildings upon it, a rookery let out to no less than nine families, were purchased for £160. A document in Mr. Moore's handwriting, preserved in the chapel vestry, gives an account of the money contributed for the erection of the new building. It commences :—"Mar. y^e 12th, 1712 [13], Mr. John Pheasant, Nath. Sharpe, with some others bought of Thomas Barns Nine Messuages or Tenements (formerly one Messuage) scituate in Colledge-Lane, in y^e Parish of All Sts., Northampton, for to erect a Meeting-House & a Dwelling-House for a Minister upon, for y^e Sum of £160, to be paid on Jun. y^e 24th, 1713, & at the same time to take possession thereof, &c." Then follows "A Catalogue of y^e Names of such Persons who have Contributed towards y^e Purchasing of y^e said Messuages, & y^e Building a Meeting-House, &c. thereon, together with a just Account of y^e Sums of Money contributed by y^e said Persons." At the head of





Witness my Hand
John Ryland
- Aug. 20 1774.

this "cataloge" we find the names of Mr. John Pheasant as a contributor of £20, Mr. Robert Wilkins £10, Mr. William Abbott, Mrs. Elizabeth Watts, Mrs. Sarah Blundell, Mrs. Mary Crouch, and Mrs. Alice Brine £5 each; Samuel Haworth contributes £210s., Mr. Edward Houghton £28s., and then follow sums of £1 each and below. The "sum total" is £84 2s. 10d. The account is followed by another of a collection made in London. "At y^e Request," says Mr. Moore, "of y^e Church & other friends, I undertook a Journey to London, staying there about 8 weeks (viz, from May y^e 28 till July y^e 24, 1713) on purpose to request y^e Liberality of Christian friends there for our Assistance in Building a Meeting-House, &c. Where (through y^e good hand of y^e Lord with me) I procured of y^e Persons hereunder Nominated as followeth." A sum of £85 14s. 2½d. was there collected. The contributions collected in the country amounted to £179 5s. 6d., making a total collected in "City and Country" of £264 19s. 8½d. The disbursements came to £264 17s. 3½d., leaving in hand 2s. 5d. Among the items in those disbursements we find half the purchase-money of the tenements—£80. Then follows a payment of £2 3s. to "Mr. Brittain, Lawyer." Appended to these statements is an account of Mr. Moore's own expenses, with the following introduction:—"Whereas I, John Moore, proposed to allow something towards y^e Building of a Meeting-House & a Dwelling-House for me & my family to live in. Here follows a true Account of what was given, paid, & expended by me, (besides my Labour in Writing down all Accounts, Receipts, Letters, 3 bonds, &c., & my Travelling from place to place to the damaging of my Apparell, & besides, my giving Victualls & Beer to Workmen, &c.) in serving about y^e said Meeting-House, A.D. 1713 & 1714. And yet no Dwelling-House is Erected for mee, as I expected."

The little stone chapel was one of those plain rectangular buildings that the poverty or the will of early Dissenters dictated for public worship. It faced College Lane, exactly opposite the curious old passage from the Drapery, that had been legally established as a right of way for at least one hundred and fifty years before on payment from the rent of "Swan Inn" of two-pence each every Sunday to thirteen poor people. The Church was fortunate indeed in obtaining so eligible a site for their chapel. In those days meeting-houses were an abomination not to be endured by the majority of the people who professed allegiance to the Establishment. It was an unheard-of thing

for Dissenters to be allowed to purchase ground on a front street whereon to erect a place of worship. A remnant of this hostility yet exists in many parts of the Midlands, where some of the aristocratic landowners, whenever they sell land or grant it on a long lease, insist on a covenant that no Dissenting place of worship shall be erected upon it. Nonconformists were driven into the bye-ways for their chapels, as witness the Independents in "Quart-Pot Lane," the Wesleyans in "King's Head Lane," and the Quakers in "Kingswell Lane." The College Lane Church secured a site in the very centre of the town, and within twenty or thirty yards of the middle of the chief thoroughfare. An inexpensive piece of ground could not possibly be found, whether for a chapel or not, so advantageously situated. The new chapel, with its rigid lines of high-pitched roof and eaves, windows and doorway, was as plain and unpretentious as the congregation was lowly and poor. It was pewed in the same plain style; the floor was of brick, and there was no baptistry. The little piece of land at the rear was sometimes used as a burial ground, for we find the following entry in the Church Book under date December 25, 1717 :—

Some desiring that ye Garden behind our Meeting-House might be converted to a Burying-Place, it was now proposed to ye Consideration of ye Church; Whereupon ye Church unanimously assented thereto, In Case ye trustees would also give their consent to it.

When the chapel was demolished in 1862 a number of graves were found, showing that the garden was extensively used as a burying ground. Afterwards, when the original chapel was enlarged, burials took place in the aisles, in the opposite direction to, or across, the earlier burials.

Up to the opening of the chapel in College Lane the Church had been most successful. It was indeed in the full vigour of its first manhood. The cultured and able pastor brought to bear all his learning and all his force of character upon the Church, and from the Church upon the town. The Church was a model of what a Church should be. Public worship and the Christian ordinances were attended to in the most exemplary manner; inquiring souls were comforted and assisted; members growing lukewarm were encouraged, their difficulties were surmounted; those that backslided were gently, though firmly, admonished. It was a well-ordered Church, and it progressed. To give an idea of the methods adopted for maintaining the Christianity of the

Church untarnished, the following, from among the many instances of the administration of discipline, may be quoted :—

Novem : ye : 24th, 1700. Bro. John Warner came before y^e Church & his case was considered, as to his practice of Musick, & being duly debated, the Church judged it to be unlawfull & not allowable for him to practise it in any Company, Civil or profane (because of y^e evil attendances or Consequences that might arise thereupon), but only in y^e Service of y^e Town, accordingly as was allowed him at his first Admittance into y^e Church, & he was treated with & desired to take it into further Consideration.

A month later (December 22, 1700) it is recorded :—

Bro. John Warner acknowledged his Evil (as to his unlawfull using his Musick) to y^e satisfaction of the Church, Confessing it was (he believed) a Sin against God, as well as Offensive to his Brethren, & therefore promised he would not any more practise it, but only in the service of the Town, as was First allowed him.

It would appear from this that John Warner was one of the Town Waits, and that on his case being considered by the Church, it was thought he could legitimately play for the town, because it was his living, but not for pleasure, because such music was "prophane." Christmas-tide proved too much for the musician. He scandalously misbehaved himself, and was excommunicated therefor in the following February.

Next we have one of many cases of a similar nature of a member keeping company with "one of the world" in order to marriage. "Carnall" was then understood as meaning being affected with human infirmities, not saved, as in 1 Cor. iii. 3.

June y^e 15th, 1701. Sister Eliz. Fowler was treated with about her keeping Company with a man, who is judged Carnall, in order to Marriage, & was warned against it; & It was agreed upon that on y^e 30th day of this Instant June, some time be spent in Prayer on her behalf as touching this matter. And that the next Church meeting be deferred till that day.

Sometimes the horrified Church meeting knew nothing of the crime of the erring brother or sister until the marriage—most likely "prophanely" gone through at the "Publick" (the parish church)—had actually taken place. Sometimes there was confession of wrong, and contrition, followed by the forgiveness of the Church. In one or two cases, as in the above instance, the match was broken off. In one case a sister unblushingly denied at several Church meetings that she was "keeping company" with the man; and married him the week after. One question which came prominently before the Church in its early years was that of members going to Church of England services. Most Nonconformists seemed to agree with the dictum "That it is unlawful for any members of the congregation to hear the teachers

of the Church of England except to 'reprove them.'" Other religious denominations fell also under the ban. At the Church meeting on July 30, 1702, "An Accusation was brought before y^e Church agt several Members for going to y^e Quakers Meeting; and the Church judged them worthy of Admonition." We subsequently find the following entries :—

Aug : ye 20th, 1702. Bro : Tho. Cooper being further treated with about his going to y^e Quakers Meeting, Acknowledged that he saw no Evil in his going Occasionally at that time, yet seeing it was Offensive to others, he hoped he should go no more; Whereupon the Church declared their Satisfaction.

Septem : ye 10th, 1702. Sister Eliz. Blundell being treated with about her going to hear the Quakers made Hacknowledgm', and expressed her concernedness about it, to the Churches Satisfaction.

One other instance in later years may be given. At a Church Meeting on January 6, 1719 [20] :—

George Kirkham, Miller at Nun-Mills, having some time ago signified (to some of y^e Members of y^e Church) his desire of Comunion with us, but withall desiring that y^e Church would first take Case into Consideration as touching his grinding on y^e Lord's day, alledging his being necessitated thereunto; The Church accordingly having consulted about it some weeks ago, Several of y^e Members intimated their dislike of that practice: But his Case being again proposed to Consideration on Friday last (upon his desire to know y^e Churches Resolution about it), it was then agreed for him to come before y^e Church, that we might hear his case from his own mouth, Bro. Cooper & Bro. Browne being order'd to tell him so: Wherefore he being now present, he was treated with & by several perswasive Arguments was advised to venture to break off his said practice of grinding on Lord's day & to depend upon Divine Providence, but in vain; Whereupon many of y^e Brethren & Sisters declaring their utter dislike of y^e said practice, & their unwillingness to admit of his Comunion with us, unless he would leave it off The Church agreed to drop it & he was hereupon acquainted with their determination & Conclusion.

Meanwhile, at the commencement of 1713, on January 14, a difference of opinion in the Church appears to have been settled by the following resolution :—

It being signified & attested by y^e Church that y^e latter part of our Church-Covenant (which respects our differing in Judgment about Water Baptism, &c.) as it is worded, hath been & is an occasion of stumbling & dissatisfaction To some persons, The Church took y^e matter into their serious Consideration, & unanimously agreed & resolved (to cut off such occasions through weakness or tenderness of Conscience) that y^e said latter part of y^e Covenant Shall for y^e time to come be wholly left out, & that y^e first part only of our former Church-Covenant (which is all one) shall be hereafter used & observed in the admission of members, &c.

This appears to have been merely a technical or nominal alteration, for in the following April two women proposed for communion with them were accepted by the Church, but the candidates signifying that they judged it to be their duty to be baptized, they underwent the rite the ensuing Sunday, and were thereupon received into Communion. Similar baptisms occurred on other Sundays during the same year. A sermon by Mr. Moore on baptism about this time gave offence to one or two members. This difficulty, which was apparently smoothed over, was the beginning of sorrows. Mr. Moore, the cultured, pious Calvinistic minister of College Lane, the pastor quick to note the wandering of any member of his flock, never weary in well-doing, the head of a faithful Christian household, fell. A time of severe tribulation came upon the little Church. Spiritual life weakened, members grew indifferent, discipline became lax, the sacred ordinances of the Church were neglected. The Church state weakened, and in the midst of the distresses, the repenting pastor died on January 14, 1726. "He died with grief," is the brief and eloquently pathetic statement in the Church Book at a time when the entries became few and irregular.

We are living at too distant a date from John Moore's death, and we have too meagre information to judge rightly of his trials and temptations. The veil must be drawn around his failings, and we must look upon him as the first great pastor of College Street. During the twenty-five years he held ministerial office over that Church, 264 members—80 men, 184 women—were admitted. Some of them were backsliders: it was the great impediment to the growth of success in the early part of the eighteenth century that some of the members of struggling Churches were afterwards branded as public criminals. We have seen above instances of the Church's application of its discipline to offenders. The cases quoted are by no means the worst. There is one case in particular where the Church member admitted a number of crimes, for every one of which the civil law would have hanged him. The Church grew in numbers and character for the first twenty years of John Moore's active ministry. It declined in the last five. John Moore must be remembered for the twenty years of increase. His wife, who was admitted member of the Northampton Church with him, was a lady of exemplary piety. One of the daughters of Mr. and Mrs. Moore married the famous John Brine, a Calvinistic Baptist minister, born in humble circumstances at Kettering in 1703.

In 1730 he became pastor of a congregation meeting in Curriers' Hall, Cripplegate, London, and held the pastoral office there till his death in 1765. He acquired considerable celebrity as a preacher and as a man of great understanding, a foremost controversialist of sound judgment in the doctrines of the Gospel, and of exemplary life. Mrs. Brine died in 1750, and her husband published "Some Account of the Choice Experience of Mrs. Anne Brine, As written by Herself, and collected out of her Letters."

John Moore, as is shown by the contents of his library, as lately discovered, was a highly literary man, and well versed in the religious controversies of his time. He published several sermons, all apparently printed at the Dicey Press, Northampton. They include "God's Matchless Love to a Sinful World. Plainly demonstrated, in several Sermons Preach'd at Bromesgrove in the County of Worcester, May 22, and 29, 1698," printed at Northampton in 1722; and "Some Gospel-Truths plainly stated, clearly proved, and calmly vindicated, in sundry Discourses on several Subjects," being sermons preached at "Great Wood-House, near Leeds in Yorkshire, August 22, 1703" (this sermon must have taken more than three hours in its delivery); at Heaton, near Bradford, on June 24, 1711; and another at Great Wood-House on June 10, 1719. He also published a funeral Discourse delivered on February 6, 1721, in memory of Mrs. Mary Foukes; and he issued two poems in 1723, under the pseudonym of "Christophilus Philalethes." They were entitled, "A Dialogue Betwixt An Awakened Sinner and a Mercifull Saviour. Composed A.D. 1694. To which is added A Divine Poem: or, Christ the first Object of God's Love, constituted Head of the Creation, the Surety and only Redeemer of Elect Persons amongst Mankind."

The Rev. William Grant, of Wellingborough, preached the funeral sermon on the Rev. John Moore, who presumably was buried at Northampton.

The death of John Moore had no sooner left the depleted Church without a pastor than the remnant decided on ending their Church state. The following is the next entry:—

March ye 2 1725-6

We the Church of Christ at our Church Meeting consulted and agreed being weak and insufficient of ourselves to hold up Church state have generally concluded a dissolve of our Church state.

This action was not done with the unanimous consent of the Church; in fact, the trustees of the new chapel and others, par-

ticularly a sister living at Brafield who walked to the chapel on Sundays, were opposed to it. The members mostly went to the Calvinist Baptist Meeting House on the Green. As far as can be judged from documentary evidence, the trustees soon re-opened the chapel. Whatever the members did, they at least were faithful to their trust. Services of some sort—we have to presume that they were in accordance with congregational order—were re-established, and regular Church meetings were held. There is a serious hiatus in the Church Book after the record of Mr. Moore's death. Nearly every scrap of information regarding the history of the Church during the subsequent six or seven years is contained in a succinct history commencing the second Church Book in the possession of College Lane.

This is headed, "An Account of our proceedings, who have en-churched together, according to the Rule of the Gospel of Christ the King of Zion." "Whereas," it commences, "several of us were entrusted with the meeting house & premises thereto belonging situated in Colledge-lane in Northampton. The Church and congregation being formerly under the care of Mr. John Moore in whose time the whole premises above said was purchased & the meeting house above-said Built. Now after the purchasing when the writings came to be made, the whole was settled upon Trustees, in number Eleven for the use of an Independent Church of Protestant Dissenters to worship God in, & to help to carry on the cause of God among them: according to which Settlement it was used till the Death of Mr. Moore & some time after, but in time ye people grew weak & thought themselves unable to go on with ye Lords work they agreed to give up their Church state, contrary to the consent of the major part of the Trustees." The recital goes on to state that many of the members were since in a poor, scattered state, and that some were dismissed away before Mr. Moore's death. Some decided to enchurch again, though some would not again join with them. A Church was formed, and the members then endeavoured to obtain a minister to take the pastoral oversight. "After they had had several who did not like to stay with them, one Mr. Rogers came whom all at his first coming hoped would be suitable; but he at length appeared to be for walking in Church fellowship only with such as were Baptized his way." The greater part of the members agreed with Mr. Rodgers, and another Covenant was made, a Covenant of Strict Communion. This Covenant is given at large in the first Church Book. It reads:—

THE CHURCH COVENANT.

We the Members of the Church of God Assembling at the Meeting House in Collidge Lane, Northampton, whose Names are Inserted in this Book following Are all Unanimously agreed to have all former Covenants and Contracts desolved, being Convinc'd, by Searching the Scriptures, that we have Revolted from the Rule our great Lord and Lawgiver has left upon Record in Point of gathering and Planting a Gospel Church.

We do now give up ourselves in a most Solemn manner unto the Lord and to one Another, Solemnly promising and Engaging in the Hawfull presence of the great God and of His holy Angels and in the presence of Professors and the World, do solemnly promes to walk together in the Strength of Christ, promising Obedience to all the Lawes, ordinances, and Order of his House, and to be found in the practise and discharge of all Relative duties ; Endeavouring to keep the Unity of the Spirit in the Bond of peace, as God shall enable us, and whereas we have been Agreed time past to Receive into his house and hold Communion with unbaptized Persons, do now renounce that Practice, believing it to be Conterary to Gospel Rule (Matt 28: 18. 19. 20: Acts 2: 41), are now Unanimously Agred to Receive only such into Fellowship with us which are Baptised, upon Profession of their faith, holding it both in practise and judgment.

This Covenant was agreed to on November 16, 1732, as appears from this entry immediately following on the same page of the Church Book :—

This Baptiss Church of Christ at Northampton Meeting in Collidge-lane was Planted on November ye 16: 1732. Mr George Simpson of the Church of Christ at Coventree, and Mr. Barmor, Pastor of the Church of Christ upon the Green in this Towne, and Mr Deacon and Mr Daniel Hills both Ministers Living at WalGrave these were Witnesses to this our Solomn Covenanting together in the presence of God and with one Another.

These two extracts from the old Church Books are in the handwriting of Mr. Rodgers, the Anabaptist. The orthographic and other grammatical mistakes, and the handwriting, show that he lacked the culture and learning that characterised Mr. Moore ; indeed, even in days when orthography was not considered of much account, he must have been regarded as a half illiterate man. Like many another preacher of the time, he shared with an extensive knowledge of the contents of the Bible a curious ignorance of other branches of learning. He was evidently, with the poorer people an attractive, if not a logical preacher ; but usually enforced every statement in his sermons, as was the custom of his class, with more or less applicable Biblical texts. He had a number of adherents in Northampton and in surrounding villages, how many it is not possible to judge, except that the baptisms were not numerous. Two men and a woman were baptised on November 28, a fortnight after the signing of the Covenant ; but it is not quite clear that they were baptised into the new Church,



Your affectionate Father
John Ryland

M. M. M. M.

though Mr. Rodgers administered the rite. After the Covenant appear the following entries, as if they were but two numbers of an ordinary sequence. The first is dated February 27, 1732 [1733] and reads :—

At our Church Meeting this day Charles Rodgers was received as a member into full Communion with this Church, we all being Unanimously agreed to Request his Brotherly Relation Amongst us in the bonds of the Gospell (And he as willing did give up himself to walk with us in the faith and Orders of this Church) haveing the free consent of the Church to which he did belong by a Letter which was satisfactory both to him and to this Church. We the Members of this Church have this day Unanimously given Brother Rodgers call to be the mouth of this Church in matters Respecting Church order and discipline for the peace and unity of this Church. This day our next Church Meeting was appointed to be on Easter Tuesday being this day month to Come.

The next is as follows :—

March 27 1733 At our Church Meeting this day A Request was proposed by the Trustees to this Church whether this church would be free to lend the Meeting House for Mr. Will^m Grant of Wellinborough to come and preach and Break Bread to his Members in this Town, once a Quarter and our Brother C. R. to go and supply his place, to which Request this Church returned this Answer being Unanimously agreed that we dar not in Conscience assent or Consent to grant them there Request being satisfied in our one conscience that by so doing we shall be found guilty of the breach of Church Covenant by Virtue of which Act we refused to hold comunion with unbaptized persons and also disaproved of the Notion of Mixt Comunion and therefore out not to give any countenance to such a practice and therefore do conclude that by granting such a Request wood be an atempting to build againe that which we have distry'd and so be in danger of making our Selves Transgressors Gal 2. 18 believing it our duty as a Church of Christ, that whereto we have already attained we out to walk by the same Rule, and to mind the Same thing. Philip. 8: 14: 16. This day it was appointed that our Next Church Meeting should be the first Tuesday in May next.

Nine of the eleven trustees of College Lane Church, we learn from the second Church Book, were all against the new covenant and this calling in of Mr. Rodgers, "their Church state being altered, and they not being such a Church as the writings mention." The proposal from their side that Mr. Rodgers should exchange once a quarter with Mr. William Grant, of Wellinborough, so that those who adhered to open communion could "break bread," being thus refused, the trustees lost no time in picking up the gauntlet so unceremoniously thrown down. The tenure of College Lane Chapel by the intruders was of short duration. Mr. Charles Rodgers, who penned both the above entries, had scarcely wiped the superfluous ink from his goose-quill ere the

trustees concerted measures of restoring the old order of worship in the chapel and coming to their own again. They were joined by three others and agreed to begin a Church according to the first constitution. Monday, August 20, was fixed upon as the day of the solemn and important proceeding; and the Churches at Rothwell, Wellingborough, and Roades were asked to send messengers to behold the Church Order. The news became noised abroad. The Strict Baptists already entrenched armed themselves for the fray. They hurried forward the day of Mr. Rodgers' ordination and fixed it for Wednesday, August 15, five days earlier than the date for the enchurching of the new Church.

We learn from the first Church Book, which was still in the possession of the usurpers, and still in Mr. Rodgers' handwriting. that this day (August 15, 1733),

Being a day of Fasting and Prayer Brother Charles Rodgers was Solemnly Chosen and Ordered to the Office of a Pastor by this Church. Mr Woolinson Pastor of the Church of Russden and Messengers with him Mr Deacon Pastor of a Church of Wallgrave and Messengers with him, and Mr. Brine from London [Mr. Moore's son in law] being Witnesses of that Solemn Act besides many others both Professors and the World.

It all availed nothing. The narrative in the second Church Book proceeds:—

The Messengers being come on the day appointed [August 20th, 1733],
We

John Pheasant
John Wilkins
John Abbott

Rachal Abbott
Elizabeth Williams
Elizabeth Smith

Gave an account of the Work of God upon our souls, and our desire to become a Church of Christ and our satisfaction to walk with each other in a Church Relation, in the presence of the Messengers of the Churches haveing first prayed to ye Lord, haveing so done we concluded in prayer.

This did not take place in the chapel, for the record goes on without a break:—

Then went to the Meeting House where we appointed Bro. Wilkins to read the covenant which is as follows:—

'We do in the presence of the Lord Jesus, our crowned King His holy angels, His people, and all the people here present, Give up ourselves to the Lord, and to one another, by the Will of God solemnly promising and engaging to walk with the Lord Jesus, and with his people in the observation of all Gospel ordinances; and in the Discharge of all Relative Duties in this House of his, or in any Other house of his, of the same faith and order, as the Lord shall help us. And whereas there may be Difference of opinion about Water Baptism, that to be no bar to our Church Communion, nor fellowship, one with another in all other Gospel ordinances.

'Unto this Covenant we lifted up our hands and subscribed our names—

Rachel Abbott, J. Pheasant, Tho Caryer, Eliz Williams, John Wilkins, Sam Haworth, Eliz Smith, Jno. Abbott, John Muscott. August 20. 1733.'

Then was read the Dismission of Bro. Sam^l Haworth and Bro. Tho^m Cooper from Wellingborough Church, and they were received by us. The Day was concluded with prayer and preaching and singing of Psalms.

Mr. Rodgers and his Church were thus turned out of College Lane Chapel. Of the fortunes of these intruders little need be said. Taking the Church Book with them, they went to their proper home on the Green. August 26, the Sunday after the founding of the new Church, was the first time of their breaking bread,

And Brother Weston and Sister Gent withdrew being dissatisfied upon our dropping Singing after the manner it is now Practiced everywhere.

The next summer, on July 7, 1734, these two members were disowned by the Church, "having some time agoe departed from us on the account of omitting the Ordinance of Singing in publique after the Common way." But before this had taken place, the old church on the Green had united with Mr. Rodgers' Church. The account reads :—

November 4 : 1733 being breaking bread day, the bodey of the Church over whom Mr. Boomer was pastor, he having lade down his Pastoral office and preached to mixed Communion the Church being left desolate and being of the Same Judgment with us desired to joyne with us in full communion declaring their Satisfaction with our Covenant and participation of our Ministry having found it Edefing to theire Souls we declared our willingness in the reception of them, a Church Act passed and their names Inserted in this book with oures, and joyntly set down together at the Table.

In all 77 names—36 men and 41 women—were inserted in the book on the page following the Church Covenant. Subsequently to this date Mr. Rodgers baptised nineteen persons, among them Mary Allsop, of Olney, "in the 89 year of her age." The Green Church originated from a branch of Mr. Negus's Strict Baptist Church at Stevington, Bedfordshire, which met in the early years of the eighteenth century in a barn in St. James's End. The church at Stevington authorised Nathan Brown to be the preacher for this branch, but the St. James's End people did not like the arrangement, and Mr. Negus and Mr. Brown quarrelling, the members broke off irregularly. In 1708 Mr. Mawbey succeeded Mr. Brown, and in 1716 John Collis was the pastor. In 1724 the Church used to meet at the house of Edward Garner, in Quart Pot Lane, Northampton. After this they had a regular meeting house on the Green, and Mr. Boomer became their pastor. He

however, changed his judgment for mixed communion, leaving them, as above mentioned, in 1733. Mr. Rodgers left Northampton about three years later, and settled at Rye in Sussex, where he died in 1782. The Church Book entries became very meagre after his removal. Henry Davis, or Davey, was chosen deacon in 1748, elder in 1744, and was ordained pastor on June 2, 1748. The record, the last item in the book, which subsequently found its proper resting place in College Lane, reads :—

Henry Davey was setelled pastor over this Congregational Baptist Church of Christ meeteng on the Greene. Mr Gill of London [the famous Dr Gill, a native of Kettering] preached [to the] pastor and Mr. Brine [John Moore's son-in-law] of London preached [to the] Church. Mr Deacon pastor of the Church [of] Christ of Wallgrave and Mr Deacon pastor of the Church of Christ at Road and mesingors from them and the Church of Christ at Flower with other private members was witness of this Solom action.

Mr. Davis was "a very worthy man, a plain serious preacher," but the Church gradually dwindled, till at last it broke up and the chapel was sold to the Wesleyan Methodists. Mr. Davis after this preached for some time in his own house at Harleston, till he became quite infirm with age. He died in 1780, aged eighty, and was buried in College Lane Meeting Yard.

To return to College Lane Church. By the meagre materials in existence we have seen that the newly established Church immediately after the signing of the Covenant, on the same day, received Samuel Haworth and Thomas Cooper from the Wellingborough Church, and the day was concluded "with prayer and preaching and singing of Psalms." They were not going to shut out singing "after the publique manner" from their services. In a few weeks there were large accessions of members from the Wellingborough Church. Samuel Dunkley, after an interval, was installed Ruling Elder, and John Wilkins and — Muscott, of Bugbrook, were made Deacons. On September 1, 1736, Samuel Haworth was called to the pastorate. He responded to the request, and was ordained on June 9, 1737, "the mesangars of ye church of Rowle, Welingbura, Ketering, roade being there." Two instances of the exercise of Church Discipline during Mr. Haworth's pastorate are given, and they are the beginning and end of the Church records during his time. Benjamin Weston was excommunicated on November 4, 1739, "for keeping Mary rodis company in order to marry hur when he had a wife and children living." Benjamin Weston deserved his fate, because he "justified his practice in keeping Mary rodis company in order

to marry her," and would not be penitent. Mr. Haworth resigned his pastorate and membership, and on October 17, 1740, was dismissed, with his wife, to Rothwell. He afterwards became an Elder in Dr. Doddridge's Church on Castle Hill, and returned to College Lane in Mr. Tolley's time. He was a man of much native ability, but was unlearned.

The Church, which had not prospered in numbers during Mr. Haworth's ministry, struggled on without a pastor until 1743, when they agreed with Mr. Samuel Shepherd "for one year for troyall," and "if the Lord ownd and blest his ministry" they promised to engage him further, "if wee had the ability to maintain him." On March 18, 1745, at the close of a day of prayer, Mr. Shepherd was invited to the pastorate. He declined for the time being. The call was renewed in March, 1746, when he "was for waiting longer"; and again on March 3, 1747. This time he consented, and May 1 was settled for the ordination, but "the smallpox spreading so much at that time in the town" the messengers from neighbouring churches were afraid to visit Northampton; and accordingly the Church "put by the ordination till the Small-pox is better." Ultimately, "Easter Thursday, which is the 14 Day of April next," 1748, was fixed, "if God be willing." Again there was postponement. On March 20,

The Church being together & Hearing that the Election was to begin on ye 14th day of April they thought proper to put by the ordination till the Tuesday following which is ye 19. day of the same month.

The ordination did take place on the 19th. Mr. William Grant, of Wellingborough, preached to the Church, and Mr. Pool, of Carlton, gave the charge, "& ye day concluded with prayer and Singing of Psalms." On June 14 following, "Breaking Bread Day," Benjamin Weston "Gave an account of how God Had made him senseable of his Evil for which the Church had excommunicated him, And how the Lord Had again restored him, and manefested his pardoning Grace," and he was again received into full communion, "and sate Down with us that Day." Mr. Benjamin Weston's repentance was short lived. We have the following entry on September 24, 1749:—

The Church Being Together being Lords Day & Received the Account of M^r. Benj. Weston and Mrs. Martha Ladbrook, was Enter'd into a marrage Relation with Each other Since they Left us and went To London, and as M^r. Weston Lawful Wife was Living at the Same Time, The Church Judge His marringe M^{rs} Ladbrook unlawfull and excommunicated them From their Communion Publicly before the Congregation after the afternoon Sermon.

Mr. Shepherd, who was originally a carpenter of Great Houghton, and a member of the church at Keysoe where Mr. Cole, a Pædobaptist was pastor, resigned in 1751. He removed to Tunbridge Wells, where he died in 1780. On the recommendation of some of the Weldon friends Samuel Lambert, a Pædobaptist, was called to the ministry, and was given "full Liberty to preach wherever the Lord in Providence might call him." The Church, however, passed him over for the pastorate, and invited William Tolley to "com and preach." A narrative entry in the Church Book says :—

After a considerable time of tryal of the Ministerial abilities of Brother Tolley the church came to a resolution to give him a call to the Pastoral Office he taking some time to consider of it gave in his answer to the Church that he accepted of that call ; several things ocured which delayed his ordination for a considerable time, but some time in the summer of the Year 1755 a motion was made at one of our Church meetings to renew the call which was done, and a solemn day of fasting and Prayer was kept by the Church upon that account, but the season being advanced the business of his Ordination was not put into execution untill Wednesday in the Whitsonc Week being June 9 1756. Letters of notice and invitation were wrote from the Church before the Ordination to the Churches of Wellingborough, Kettering Road and Lutterworth of the same Faith and order with us desiring the presence of their Ministers and Messengers to behold our Order. The Ministers and Messengers of the Churches of Kettering Road and Lutterworth attended. Bro^r Yeoman was appointed the mouth for the Church ; and after Brother Tolley had given the Church and Congregation a satisfactory confession of his Faith in the Doctrines and order of Christ, and how he came to be acquainted with those Doctrines, together with his satisfaction in undertaking the Pastoral charge, he was Ordained by the Church to be their Pastor Elder and Overseer in the Lord. Then M^r Evans of Foxton spent some time in Prayer Mr. Deacon of Road gave the charge to the Minister and M^r Kiddman of Lutterworth preached to the People M^r Walker of Olney spent time in Prayer between the two Sermons and M^r Brown of Kettering concluded in prayer after the singing of Psalms.

Thomas Yeoman was a clever, well-educated inhabitant of Northampton, the inventor of many ingenious and mechanical contrivances, and a personal friend of the Rylands, Hervey, Dr. Stonhouse, and Dr. Doddridge. Mr. Tolley came from Ridgmount. He resigned in 1758, preaching his farewell sermon in the autumn, and removed with his wife and children to London, where he became pastor at Red Cross Street Chapel, but turned Sandemanian, and joined the Society of that persuasion in Bull and Mouth Street.

For the next twelve months the Church was without a stated minister ; but it was evidently progressing. Mr. Yeoman was one

of the first to bring money as well as religious fervour and literary knowledge into the Church. Supplies occupied the pulpit on Sundays, most frequent of whom was John Collett Ryland, a young preacher from Warwick, who was at length invited to the pastorate, a call to which he responded. The Rylands, father and son, completed a successive ministry at College Lane of thirty-four years. John Collett Ryland, M.A., was the son of Joseph Ryland, of Lower Ditchford, Gloucestershire, a Warwickshire grazier, and Freelove Collett, his wife. He was born on October 12, 1723, at Bourton-on-the-Water. His was an old seated Gloucestershire family, with their home at Radbrook, in the parish of Quinton, where there is an entry in the parish register as far back as 1548 recording the baptism of Frances, daughter of Robert Riland. Archdeacon Riland, whose son was one of the Fellows of Magdalen College, Oxford, who resisted James II., was one of the family. The son became rector of Sutton Coldfield. One of the first Nonconformists in the family was Thomas Ryland, of Stretton-on-Fosse, a grandson of John Riland, of Wimpstone or Wilmerstone, baptized according to the Baptist Order on May 13, 1694. John Ryland, of Hinton-on-the-Green, Warwickshire, a member of the Baptist Church at Alcester, was Ryland's grandfather. John Ryland's decisive Nonconformity, however, was not descended from archdeacons and rectors; it was inherited rather from his mother, a most pious woman, whose family, almost without exception, had been for generations defenders of the rights of dissent. The celebrated Dean Colet, who founded St. Paul's School, and was the author of the Latin Grammar that bears his name, was an ancestor of Ryland's mother. Her father was an aggressive Nonconformist. He refused to take part in the services at the steeple-house, and was accordingly fined again and again for not attending the parish church. At one time he owed as much as £1,200 in fines imposed for this delinquency. He was immensely popular with the people generally for his brave resistance to intolerance, and to save him from arrest they were always ready to afford him shelter by day and night. To baffle those sent to take him, he did not sleep in his own house, and when outdoors was invariably mounted on a good horse, in order to outrace his pursuers. One morning in 1689 the man with the letters from London brought the great news of the passing of the Toleration Act. He accosted the sturdy yeoman with the cry, "Toleration! Toleration! Mr. Collett, here's the King's broad seal. Toleration!"

John Ryland's mother died in 1728, when her son was only five years of age. His father, who survived her for twenty years, was always a financial burden on him, and after his death John Ryland paid further heavy sums to the creditors. His filial piety, to the mother who died and to the father who lived, was in each case most exemplary. Ten thousand times he had wished, he said, that his mother had lived, if only that he might have waited on her. As a youth he was "proverbially gay, and spent the first of his days in folly and sin," a statement which does not go for much, except that it was the verdict of the period respecting a juvenile fondness for dress and proclivity for card-playing. In 1741 there was a great awakening in the congregation of the Rev. Benjamin Beddome, at Bourton. Forty persons were brought to repentance at the same time, John Ryland, in his seventeenth year, among them. Mr. Beddome baptized him on October 2, the same year, and afterwards took measures of introducing him into Bristol Academy, then under the presidency of Bernard Foskett. Ryland entered the College with fear and trembling on February 18, 1744. Absence from home and a conviction of sin made him gloomy, and though he studied hard through it all, a horror of great darkness fell upon him. In his diary he writes:—"Now in the depths of darkness, uncertain about the existence of a God and the immortality of my own soul." To the following extraordinary resolution, strongly characteristic, he came, before he had resided five months at the college:—

June 25th, evening 10, 1744 aet. 20 years, 8 months, 2 days. If there is ever a God in heaven or earth, I vow and protest, in his strength, or that God permitting me, I'll find Him out; and I'll know whether he loves or hates me; or I'll die and perish, soul and body, in the pursuit and search.

Witness, JOHN COLLETT RYLAND.

In 1746 he visited the church at Bourton, and received a call to the ministry on May 2, after delivering a sermon on 1 Cor. ix. 16. After he had preached several times at Warwick, the church there invited him for twelve months; and he was ordained the pastor on July 26, 1750. The Rev. John Brine gave the charge. Ryland had already opened, in 1748, a successful boarding school in Warwick, and soon after his ordination he married Elizabeth, the only daughter of Mr. Samuel Frith, of that town. During the vacations—Midsummer and Christmas—he usually spent a fortnight in the neighbourhood of Northampton, making his home with James Hervey, the "meditating" rector of Weston Favel. In 1759 he resigned the pastorate at Warwick

to accept the call to Northampton. He had preached in the old chapel in College Lane a number of times during the interregnum from September, 1758; and his preaching was unusually popular. The Northampton Church Book says :—

Oct 4 1759. John Ryland with his Family and Boarding School removed from Warwick, and the next Day, Oct 5 came to Northampton after he had been repeatedly invited by all the Members except three or four and by great Numbers of the Auditors from the Country Villages round about, as was evidenced by their Names being subscribed to many Papers sent to him for that Purpose.

His letter of dismissal from Warwick, where he had been preaching thirteen years, was as frigid a document as it is possible to conceive. The Warwick Church was a Strict one, and possibly thought that they were handing their pastor over to a congregation of schismatics, but did not like to say so.

Ryland was unanimously admitted to the Northampton Church on February 17, 1760, and the church, which numbered but thirty members, prospered thenceforward. Things got into proper order again, the church state was improved, the religious tone of the congregation was invigorated. John Ryland was the pastor the church and the times needed. Northampton was illumined with the full blaze of his ardour and activity. The church increased, the congregation overflowed, the chapel was twice enlarged owing to the numbers that flocked to hear one of the most attractive preachers ever living in Northampton. John Ryland was a man of many parts, and chief of his valuable gifts was his pulpit power. "As a preacher he was a star of the first magnitude," says Dr. William Newman, one of his pupils: and the Rev. Robert Hall, the eloquent minister of the Baptist Church at Arnsby, who took his second wife from College Lane Chapel, writes, with pardonable ecstasy :—"As a preacher, in the powers of memory, imagination, and expression, I have never yet seen any man to be compared with him. I should despair of conveying to the mind of one who never heard him an adequate idea of the majesty and force of his elocution. Cicero, probably, had more softness and polish, and artificial grace, but Demosthenes himself must have yielded to him in spirit and fire, in overpowering vehemence and grandeur. Perfectly natural, unstudied, unexpected, there were often passages in his sermons sublime and terrible as the overflowing lava of a burning mountain. Everything in his aspect, his voice, and his whole manner, was fitted to arrest and to enchain the attention of his audience. Had he lived in the days

of Philip of Macedon, he would have been the successful rival of the very highest of those Grecian orators,

‘ Whose resistless eloquence
Wielded at will that fierce democratic,
Shook th’ arsenal and fulminated over Greece,
To Macedon and Artaxerxes’ throne.’

He was always above other men, and sometimes above himself. When, for instance, he exhibited the face and convulsions of the terrified Belshazzar, and traced the handwriting on the wall, expounding at the same time its awful import, his hearers were breathless, motionless, petrified with horror. When he described Jacob beholding the waggons that Joseph had sent to carry him into Egypt, every heart was melted, and many wept aloud. He governed the spirits of men with a kind of absolute sway; but while he agitated most powerfully the passions of others, as a tempest of wind the mountain grove, he had always the command of his own.”

The ordination of Mr. Ryland took place on Thursday, September 18, 1760. “The Process of the public Work was as follows,” reads the Church book. “After singing, M^r Deacon of Road prayed. M^r Grant of Wellingborough demanded the renewal of the Churches Call to Bro Ryland wch was given, and Bro. Lawrence the Elder [William Lawrence of Kingsthorpe, chosen the preceding Tuesday] gave some Account of the Steps they had taken from Time to Time for near a year past. M^r Grant demanded an Account of Bro Ryland’s Faith, and a fresh Declaration of his acceptance of the Call of the Church. Bro John Ryland delivered his Confession of Faith and declared his Motives and Designs in accepting the Pastoral Office and Oversight of this Church. Mr. Grant declared him a duly elected Pastor and proceeded to give the Solemn Charge from 1 Tim. iv. 16. Take heed to thyself and to thy Doctrine, continue in them: for in doing this thou shalt save thyself and them that hear thee. (I.) Take heed to thyself in six particulars. (II.) To thy Doctrine. (III.) The Consequence—save thyself in several instances—’Twas a spiritual judicious Sermon, delivered with a just Gravity. M^r Carpenter [“near Banbury”] went up and prayed, then we sang. M^r Hull [of Carlton, Bedfordshire] preached to the people from 2 Cor. xiii. 11. Live in Peace and the God of Love and Peace shall be with you. I. The Nature of Love and Peace. II. The Motives to Love and Peace. A good Sermon and suited to the People and the Occasion. M^r Kid-

man [of Lutterworth] and Mr Clayton prayed and the meeting concluded in good Order at 3 o'Clock." This account in the Church Book is in the handwriting of Mr. Ryland, who from that period kept up the entries himself. A large number of members were admitted to the Church directly after his ordination, some after Baptism, some without. Note is made several times of candidates being refused their dismissal from the Strict Baptist Church on the Green. At once it was found necessary to increase the chapel; and it was considerably enlarged, for the modest sum of £300 or £400, by pulling down the west wall and adding to the building there. During the alterations the services were probably held outdoors when the weather permitted, and in private houses. The Church meetings for two months (April and May, 1761), were held at the chapel at the Green. The accession of members continued. The following extract from the Church Book well shows this as well as the method with which the book was kept by Ryland:—

At a Church Meeting May 5 1763 Thanksgiving. Thomas Wood (of Pisford) late Mem^r at Moulton, William Faulkner of Pisford (last Sep^r a Persecutor), but awakened by Divine Grace ye Week before Xmas Day at Midnight, and called to Christ Jesus effectually they both declared their Experiences and were received unanimously into our Church.

| | | | |
|--------|-----------|---|--|
| NOTE.— | 27 Men | } | have joined this Church since Feb. 17, 1760. |
| | 44 Women | | |
| | 71 in all | | |

Or this:—

Friday's Church Meeting April 12 1765. Sarah Tarry of Weston Favell declared her Faith in Jesus Christ and Repentance from Dead Works—was approved, and on the Lord's Day April 14th received into the Church. The same day Mary Smith of Holcot, and Dorothy Johnson (Thomas' Daughter) were baptised in the Morning at 6 o'Clock.

The baptisms in connection with College Lane took place in a brook flowing into the river Nene, half a mile from the chapel, at the bottom of the declivity upon which Doddridge Chapel (Castle Hill) stands. The Castle Hill Independents used to lend the College Lane people their vestry for the convenience of the officiating minister, and the catechumens. Sometimes the concourse of people on the old castle embankment was very large at these ceremonies, and, as may be inferred, was not always the most reverential or orderly. It was possibly for this reason that the

Sunday baptisms took place at an early hour. It is related that on one occasion Dr. Doddridge, a Pædobaptist, witnessed the baptismal ceremony, and remarked that it was a very solemn ordinance.

Mr. Ryland's gardener went to College Lane one day out of courtesy to his master, and was converted. Three women admitted on one day were a Cotton End woman who had been "fourteen years a poor blind Pharisee"; Eleanor Bibwell, "an ignorant, profligate Swearer & persecutor of her Husband"; and a woman of Hardingstone, "a vain frothy singer of Songs for several years." William Faulkner, of Pitsford, with grief and pity was excommunicated, resigned entirely to the world again, the Church "praying that God in Mercy may save him from that Ruin & Destruction wch he seems to have chosen for his miserable Soul." Another excommunicate was cut off with the hope "that his sacred Majesty will approve of our Conduct and confirm this Act in Heaven which we have done upon Earth." Sarah Tarry, whose admission is recorded above, was excommunicated on May 13, 1770. On December 9, 1774, two were admitted, one a man whose life had been "most notoriously Wicked for Swearing and Lying," and who made "200 Now added in less than 15 yrs." So proceed the entries until 1775 is reached, a time of great activity in the Church. John Ryland, son of the pastor, had been preaching with more or less frequency to the congregation. The hearts that the thundering declamations of the father failed to reach seemed to be susceptible to the tender pleadings of the son. Several of the new members had dated their conviction and conversion to one or another sermon delivered by young Mr. Ryland, especially young people, including his own brother. 'Again an enlargement of the chapel was necessitated. There is not much recorded of the alterations. The stonework was commenced on Tuesday, May 2; and "the Carpenters began the Roof" on May 8, 1775. The Church meetings, which were not numerous, were held in Castle Hill Meeting, between the members of which place and College Street friendly relations have always existed. The exchange of preachers was not at all infrequent. Mr. Ryland once had the honour of preaching for Dr. Doddridge, who gave out the hymns at the services, but could not set the tunes, for he could never change two notes—a remark, by the way, that applied with quite as much force to Ryland. When Ryland sang in public worship, or in the school, it was generally in a low tone that did

not disturb the singers ; but when he was animated to a high degree, it was like the sea roaring. Yet he was extremely offended by bad singing in public worship, and once told a congregation, it is said, after enduring some time their hideous noise, that he wondered some of the angels did not come down and wring their necks off. Under date June 2, 1775, an entry in College Lane Church Book recording the admission into Church membership of May Gibbons Rutt, aged thirteen, who "last October declared her Experience," is followed by the ejaculation in Mr. Ryland's handwriting :—

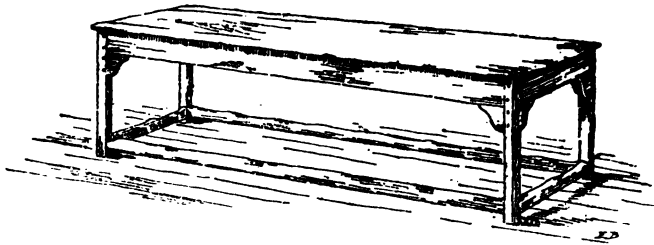
Glory be to God we have hitherto had not an Hour's Hindrance by bad Weather, nor one bad Accident to the Workmen.

The enlargement this time was a much greater undertaking, as is suggested by the fact that it took six or eight months to complete. The additions were mainly made on the south side of the chapel, necessitating the purchase of more land at the cost of £100. The alterations themselves involved an expenditure of over £1150 ; and the expense was in part met by subscriptions obtained by Mr. Ryland in London ; and collections at various chapels in London and the provinces, including Roade. Thomas Swan, a member of the Church, was the builder, and that he did his work well, the century the chapel stood almost untouched will testify. After his death, his widow, Mrs. Elizabeth Swan, married the Rev. Robert Hall, the well-known pastor of Arnsby Baptist Church, Leicestershire. The enlarged chapel was not ready for divine worship until November 12. Soon afterwards it was necessary to increase the number of deacons, and on April 11, 1777, two men bearing honoured names in Northamptonshire Nonconformity were chosen, Thomas Trinder and Joseph Dent. On January 1, 1778, there were 202 living members of the Church. There is a note in the Church Book under that date as follows :

| | |
|---|------------|
| The Number of Members alive since Mr. Ryland came | |
| was | 283 |
| Whereof removed by Death, Dismission, or Exclusion .. | 81 |
| Present No. | <u>202</u> |

The membership was much the same when John Ryland, the son, was ordained co-pastor, in June, 1781. John Ryland was born on January 29, 1753, in the rectory at Warwick, which his father then hired for his boarding-school. He was a precocious child, and having a good mother, became a studious, thoughtful, religious boy. He commenced learning Hebrew before he was five,

and when only five and a half years of age read the 23rd Psalm in Hebrew to the Rev. James Hervey, the author of "Meditations among the Tombs." His father removed to Northampton the following year, and young Ryland was educated in his father's school, at the south corner of Mary Street, in the Horsemarket. At the age of thirteen he possessed as much school knowledge as most young men of twenty. Being thoroughly convinced of sin about this time—he writes, "My first lasting Conviction began September 23, 1766"—he united with several of the more serious of his father's scholars, for prayer meetings in the summer-house on the school premises. Sometimes he, the cleverest of them all, spoke to them from some text. Commencing on February 2, 1768, in two years he addressed the little coterie of young men between thirty and forty times. On May 3, 1770, upon an invitation, he made his first essay in the church. "The first time I spoke in public was at the Table in the College Lane meeting on a Thursday night, May 3, 1770," he writes in his carefully kept books containing a complete list of all the sermons he delivered during his lifetime. The text on this occasion was Jeremiah xxxi. 8, 9.



The Table, an illustration of which is given, was a long wooden affair, occupying the greater part of the "Table Pew" which was over the baptistry. It contained inside, under the top, several shelves, which cannot be shown in the engraving, for the reception of a number of volumes, chiefly Dr. Gill's Commentaries. They were for the especial use of the country people, who generally partook of their dinner around the table, and occupied the rest of the time between services by reading divinity. Each volume contains an inscription recording its gift and purpose, and most have the intimation "Not to be taken away from the Meeting-house by any person whatever." All the books are now in the Minister's Vestry.

Young Ryland had already been admitted into the Church so long ago as September 11, 1767, "Æt 14½"; and the fame of his sermons to the boys was known throughout the congregation. In October of the year 1770, having in the meantime preached at Little Houghton, Abington, and Denton, he spoke on three Thursday evenings at College Lane, and every succeeding Thursday evening that year except the last, when he was in London. On Sunday, December 30, and again on January 21, he preached in Mr. Clark's Chapel, Unicorn Yard, London, and on January 27 he writes, "Lord's Day morning I spoke in the Table Pew in the Meeting House, College Lane, Northampton, at the desire of the Church my Father being ill. And the same Evening." On March 10 the same year (1771), he was called out by the Church at the age of eighteen.

In this year he preached no less than 138 times, all from different texts, an extraordinary task for a youth of his age. In the following years he preached at a Harvest Meeting, and to the Militia in College Lane; at "Goody Battin's funeral;" at College Lane "instead of Captain Scott" (Captain Scott gave permission to John Wesley to preach at the Riding School); at "Hackleton in Ash's house—Rands gone mad and got into the meeting house;" at Sheepshead "in Mr. Oram's yard the Meeting house being too small;" and at Stapleton, Fishponds—"Dr. Mason's 7 day, but about thirty people, almost all mad or asleep." So the entries go on in his text book. In 1776 his sermons averaged more than four a week. Throughout the fifty years from 1772 to 1821, they averaged more than three each week. He was married on January 12, 1780, to Elizabeth Tyler, daughter of Mr. Robert Tyler, of Banbury, described by those who knew her intimately, as a most amiable and excellent woman, "the loveliness of whose personal appearance strikingly corresponded with her mental endowments." On June 8, 1781, he was ordained. In the Church Book is the following:—

June 8, 1781.—This day being fix'd upon by the Church for the Ordination of J. Ryland junr. as Co Pastor with his Father. A meeting of prayr was attended by the Members from 6 till 8 in the Morning. Public Worship began at ten o'clock in the Forenoon.

The follows is a Copy of the Letter sent to John Ryland junr. calling him to the Pastoral office.

The Ch. of Christ meeting in College Lane Northampton, to the Rev. John Ryland junr. wishes Grace, Mercy, Direction and Peace.

Rev^d. & dear Sir,—When we compare this Church in its present state to what it was above twenty years ago we have reason to cry out with Admira-

tion, "What hath God wrot!" By the Ministrations of your honored Father our Worthy Pastor, in conjunction likewise with your labours for more than ten years past, in this part of our Lord's Vineyard, many sinners have been converted many saints have been edified, strengthened and established & some Backsliders restored; so that we have been encreased 7 fold, and thro' infinite mercy are still kept in peace. But you are sensible dear Sir, that notwithstanding our numbers have encreased, and our "Eyes still behold our Teachers," that while we are in possession of the Ordinances of the Gospel, & are favored with abund^{ce} of relig^s privileges; we have great reason to lament the Abatem^t of that Vigor and Zeal in the ways of God, that glowed with greater Force among us some years back. Among the Causes that have contributed to this Spiritual Disease (as well as others amongst us) we cannot but reckon the Want of more Watchfulness over ourselves and over one another, and the want of more Christian Communion with our Ministers and with one another also. Our pastor by the daily Attention to his numerous Family which he hath in charge, is much hindered from Visiting the families and individuals of his Flock, his Strength he has often declared, is decaying so that he is incapable of performing the whole work himself; & from this cause, as well as from the providential call of his Absence from us two or three months in the year, he stands in need of assistance in the Administration of the Sacraments, as well as in preaching and other Ordinances of the Gospel. With a view to "set those Things in order that are wanting," and in the Fear of the Lord we trust, after having sought his Direction by Prayer We hereby solicit you, with the full consent of our present beloved Pastor, to take upon you the joint pastorship with him, of this Church of the living God, hoping that if the divine Spirit shall incline you to accept of this Call, it will be for the Mutual Benefit of the whole Community.

'Signed by us, in Behalf of the whole Church, at a Church Meeting called on purpose on the Lord's Day afternoon Dec. 3. 1780. The call having been previously voted with great Unanimity on Lord's Day Nov. 19.' Signed by 27 Members.

The record ends there, and the third Church Book starts on July 6, 1781.

The two Rylands, though they had many high qualities in common, were in other respects extremely different in temperament and character. The younger Ryland assisted his father in the school, and was the better disciplinarian of the two both in church and academy. He was gentle where his father was stern; mellifluent where the other stormed; and was equally obeyed. He was far more methodical in all his ways, and his invariable gentleness, inherited from his mother, and his piety, which overflowed as it were from him, won him more admirers, though perhaps fewer friends, than his father's transparent sincerity and perfect candour. Like his father, he never shrank from any task, however displeasing or thankless; and never turned back on anything to which he set his hand. When the neces-



N. 1780
הבטחת ספרו הקדמי
תום - כהרג הרגו הרגו
קטאספיה בשלהיה תריכנה
הנה מרצח הרגוה קיום קרים:
לכן בזאת יקפר עון יזקב
חה כל סרי הסר חסנתו וזו

Mark the further hope, as he farther than that, by the time of the Resurrection of those that shall be the first of the righteous, when they shall be raised with him. The day of the resurrection is the day of the resurrection. The day of the resurrection is the day of the resurrection. The day of the resurrection is the day of the resurrection.

To make some introductory Remarks
of God may voluntarily afflict his own People
And may suffer ungodly men to become the
instruments of that Affliction; whose Aim is
generally very different; his, or even direly
the contrary to his End: & therefore is
justly punishable, not without tending to
subserviency to God's wise purpose,
and his peculiar Good. — 7, 12.
And accordingly, God will reckon, another day
with the voluntary Instrument of his Afflictions.

- God afflicts his People for Sin;
- Their Enemies persecute them for it.
- He means to keep them from Sin;
- They will be drawn thence into Sin;
- God intends their Good only;
- Their Enemies aim at their Ruin;
- Joseph's Brethren: End, opposite to God's;
- In Abraham's Case: make a wide Difference between his People, & those who oppose them, who are slain for their sake.

To enquire into the Difference between
those who shall befall God's People,
& those that shall befall their Enemies.

(1.) They differ in their Nature.
The Afflictions of God's People are
only corrective, & not penal: God acts
as a wise Father, not as a severe Judge.
The How forms differ, not from vindictive
Wrath. — 7, 14. "Fury is not in me" יצחק
Yet this same Word is often used with re-
ference to God.

Jer. x. 24. O Lord correct me as not in anger
לדלגת אל לבבך ידעתי כי לא תעני, כי ידעתי כי לא תעני.
Neither shalt thou me indignantly rebuke.
They are a temporal, not eternal
Affliction; — This is in the Words of David.

PREACHED JUNE 18th, 1780.

John ii. 12
N. 1780. 70
רצוהו מן הים, רצוהו, וזו
אפשהו מן הים, רצוהו
אפשהו מן הים, רצוהו.

This Ep. was written by him who is
said to be the Apostle whom Jesus loved.
It is a new Epistle, not to be put
among the Canonical Epistles, nor to be
read as such. It is a new Epistle, not to be
read as such. It is a new Epistle, not to be
read as such. It is a new Epistle, not to be
read as such.

- The Appellation used in the Text
My little Child.
- This may be given to Christians in general.
Matt. xviii. 5. — "little child," &c.
- But it seems here to be used distributively
& by way of distinction.
- Relation — Relation — Resemblance
- Teachings — Teachings — Humility
- In fancy — In fancy — Simplicity

The Assertion contained in
the Text, *God visits corrections upon you, for his own sake.*

There is Forgiveness in God.
Sin is infinitely provoking to God.
Mortals made hope of forgiveness is owing
to the mercy of God; but they have of God
Nothing to which they are able to owe
any remission of Sin.
If God is Great and Good, worthy to be
greatly loved and praised, Sin must be
a very great evil; — No one can forgive
that which is merited; but Divine Love
& Mercy of the human Race
which is very good and true. The God
was not obliged to forgive Sin, yet
he has freely resolved upon doing so.
And the man would not have forgiven if
will not be a Redeemer, yet he has de-
cided to do these good things.

Forgiveness is to be obtained
only in the Name of Jesus the
Mediator.

The Necessity of Christ's Mediation.
The Justice of God requires Satisfaction.
A being of absolute perfection must have the
highest Satisfaction; — yet an equal Return for
all his own Goodness; — God cannot deny himself
Sin denied God, without offending; for God will
not punish Sin, as he is for him to deny it. —
It must not be necessary at any time to
pardon Sin, but it must be necessary to
pardon Sin.

PREACHED AUGUST 11th, 1782.

FACSIMILES (ORIGINAL SIZE) OF NOTES OF TWO SERMONS
PREACHED IN COLLEGE LANE CHAPEL,
BY JOHN RYLAND, D.D.

sities of the case warranted it, he could be as firm as the rock. Even before his ordination, he, in his father's absence, directed the Church meeting which decided on excommunicating with one stroke no less than five Church members. From such a critical step most men would have shrunk. And the record of the dismissal is penned in so gentle, kindly, pitiful a manner, that one can see it pained Ryland to his heart. Just before, Thomas Abraham, a drummer, and, soon after, Dorothy Faulkner, of Blisworth, she "for the Sins of Idleness & excessive use of strong Drink," were likewise excluded. Sarah Sturman was also excluded "being generally accus'd of an inordinate love of strong Liquors, & notoriously guilty of leaving the Town in a clandestine & scandalous manner, without endeavouring to pay her Debts."

After his ordination the junior pastor was chiefly occupied with the cares of his spiritual office, leaving his father to devote his energies more and more exclusively to the duties connected with his school. Not that John Collett Ryland by any means neglected the Church: much more was done than anyone could do in the pastorate of the Church, and preaching in the neighbouring villages. The father carried Nonconformist preaching into no less than twenty-five villages around Northampton; the son introduced Dissenting meetings into as many more. Both their lights shone before men. But Mr. Ryland, senior, was nearly sixty years of age, and he lost his beloved wife in the autumn of 1779. He felt her loss most severely. On February 13, 1782, he married Mrs. Stott, the widow of Quarter-Master Stott; and on November 11, 1785, in his sixty-third year, left Northampton for London, to the deep regret of nearly all the older members of the Church and congregation. In 1786 he went to Enfield with his enlarged school, of which he took the oversight, with the exception of the religious improvement of the pupils leaving nearly everything in the hands of Mr. Clarke. He died in great peace on Tuesday night, July 24, 1792, at the age of sixty-eight. The funeral took place at Northampton on the Sunday evening following, in the presence of an immense concourse of sorrowing spectators. Dr. John Rippon, of Carter Lane Church, one of his dearest friends, preached in College Lane Chapel from the text, "The time of my departure is at hand" (2 Timothy iv. 6). He was buried at the end of the baptistry which had been made at the time of the second extension. A large slab covered the grave, simply inscribed "RYLAND."

The exact spot is noted by a small brass plate upon the wall at the west end of the present chapel, bearing the inscription :—

Beneath this Spot
(Which was in the Centre of the Old Chapel)
Lie the Remains of
The Rev^d JOHN RYLAND A.M.
Interred July 29th 1792.

The school brought to Northampton by John Collett Ryland, where his one hundredth pupil was immediately entered, had its influence upon College Lane, for several of the students were admitted members during the period it remained in the town. He was an exemplary schoolmaster, though possessed of remarkably strong passions and prejudices—inherited probably from a great-grandfather, who almost killed an old woman by beating her for her witchcraft. In the diary he kept when at school he wrote on June 15, 1744 :—

If God don't bless me with abilities for the ministry I'll get me a place to be an outrider for a Bristol, Coventry, or London tradesman. When the year is finished with Mr. Foskett I shall partly see how the matter will go ; and if I don't engage in the work of the ministry, I'll endeavour to return the Money paid for my Board & any more expended on my account & what they desire for Interest, & engage in the business I served my Apprenticeship to learn, & if please God I am able I'll also make Mr. Foskett a handsome present for bestowing his pains on such a dull Fool as I have been & I am afraid I shall ever be.

On April 1, 1745, he pathetically wrote :—

This day when with Mr. Foskett he chid me exceedingly & spoke some severe Words which make a lasting impression on my soul, but if he knew my desires & endeavours to approve myself sincere in the sight of God & the doubts I have for a long time laboured under about some of the Fundamentals of all Natural & Revealed Religion, I believe he would not be so severe in his reflections upon me.

Nearly forty years later, Mr. Ryland penned the following :—

March 18, 1784. Thursday evening. Foskett should have spared no pains to educate our Souls to Grandeur & to have enriched & impregnated them with great & generous Ideas of God in his whole Natural and Moral character, relations, & actions to us & the Universe. This was thy business, thy duty, thy honour, O Foskett! & this thou didst totally neglect.

It was the character of the man to feel so, and to write so. Robert Hall was taken by his father to Mr. Ryland's school at Northampton at the hottest period of the American War of Independence. The war was felt by a very large majority of the people of England, especially the Nonconformists, as a crusade

by the English Government against the liberty of the subject and the rights of man. Mr. Ryland and Mr. Hall's father talked over the war in the presence of the new scholar. Mr. Hall was sympathetic, Mr. Ryland was heated. At length Mr. Ryland burst out, "Brother Hall, I will tell you what I would do if I were General Washington. I would summon all the American officers: they should form a circle around me, and I would address them, and we would offer a libation with our own blood, and I would order one of them to bring a lancet and a punch bowl; and he should bleed us all, one by one, into this punch bowl and I would be the first to bare my arm; and when the punch bowl was full, and we had all been bled, I would call upon every man to consecrate himself to the work, by dipping his sword into the bowl, and entering into a solemn covenant engagement, by oath, one to another, and we would swear by Him that sits upon the throne, and liveth for ever and ever, that we would never sheathe our swords while there was an English soldier in arms remaining in America; and that is what I would do, brother Hall." Robert Hall, relating this in after years, said:—"Only conceive, sir, my situation; a poor little boy, that had never been out of his mother's chimney corner before, sir, sitting by these two old gentlemen, and hearing this conversation about blood. Sir, I trembled at the idea of being left with such a bloody-minded master. Why, sir, I began to think he would no more mind bleeding me, after my father was gone, than he would killing a fly. I quite expected to be bled, sir."

But this is mildness itself compared with the alarming reflections entered at large in the Church Book by Mr. Ryland. They are indexes of his most violent sermons. The following is a specimen:—

Hell! Hell! Hell! for finale Apostates. Hell is the last and most miserable State of a Wicked Man, of every unconverted Sinner. 'Tis no less than the eternal or second Death in its utmost Extent and Terror as in all Respects opposite to Eternal Life and the Life of the Grace of God in Man. 'Tis the most compleat Ruin, and finished Misery of the Wicked, wherein they are Eternally separated from the Joyful sight of God, and from the Enjoyment of all kinds of Good. And confined in Chains of Almighty Power and Darkness, under the ever fresh, ever lively and pungent Sense of the Wrath and Justice of God justly kindled, and always flaming against them for their sins and in exact Proportion to the Nature, Measure and Degree of Crimes. So that they are filled with never-ceasing Horrors and Stings of Conscience and tormented in Soul and Body with such intense flames as will for ever give Pain, but never consume their Consciousness and Existence.

Another instance of the fiery declamation may be given from the same Church Book in Ryland's handwriting :—

Striking Reasons
and Motives to fervent
Prayer addressed to

Fear,
Hope,
Gratitude,
Interest,
Ambition,
Glory,
Pleasure.

Motives addressed.

I. To Fear.

A prayerless Soul is certainly a graceless Soul, and a graceless Soul is in Danger of Hell Fire 60 Times every Minute. The Question is put every Second whether you shall live here or in Hell Fire with the Damned.

A prayerless Soul has no Refuge in Disgrace, Poverty, Danger, Sickness, Pain, no Guard against Sin, Lust, Drunkenness, and the Devil.

There are fifteen pages of this subject. The same trait characterised the minutiae of his life. Ryland kept a roll of his scholars, in which he entered tersely the character of each as shown in after life. Seven boys entered his school the first year at Warwick. Two of these died young, the other five are thus described :—“ Drunk,” “ Drunk and beastly,” “ Mad,” “ Deist,” “ Mad, a rakish infidel.” The first boy entered the next year, drowned himself. The epithets already given are in no sense the strongest, merely the positive degree. “ Mad, double mad, devilish,” is a sample of the more emphatic language. Out of 346 boys he puts 88 only in the list of “ the honest and worthy young men Educated at Our School.” Some of these have notes afterwards attached to their names, showing that they had no right in the list. One was turned out of the Academy “ as a proud fool,” another “ turned out a Rogue,” and so on.

With all his abhorrence of compliments and mincing politeness, Mr. Ryland was charitable and generous to a fault. He impoverished himself by his charity, and, notwithstanding his foibles, won the love and reverence of nearly all with whom he was associated. “ Never can I forget the awful silence of the night on which he died. It seemed to me,” says the Rev. Robert Hall, “ that all the wheels of Nature had been suddenly stopped by his death. All the universe stood still ! ”

Mr. Ryland made almost profligate use of the Press. He published a large number of sermons and pamphlets on religious subjects, a school book or two, and several pieces of rhyme, and wrote a volume of hymns.

On his father's removal from Northampton, John Ryland the younger became sole pastor of College Lane. Little more than a year later, on January 23, 1787, Mrs. John Ryland died, leaving an only child, a son, a few weeks old. The afflicted husband put a plain deep black line in his text book, eloquent of his grief, without a single word or explanatory letter by it; and wrote several poetic compositions marked with genuine pathos and exhibiting poignant sorrow. The famous John Newton, of Olney and St. Mary Woolnoth, London, wrote a most tender letter to the afflicted husband on his bereavement. On February 2, Ryland was preaching again, and succeeded in hiding his sorrow in his work. On June 18, 1789, he again married, this time to Frances Barrett, the eldest daughter of Mr. William Barrett, of Northampton, and sister to the organist at All Saints' Church. Though she had been living in Northampton for the last six years she was a member of Dr. Rippon's Church.

One of the greatest trials in Ryland's life commenced soon after his second marriage. The membership of his church had year by year gradually decreased. From 206 in 1782, it fell to 181 in 1791. There was in the latter part of this period a slight division in the Church. A Mr. Hewitt, who was a London shoe manufacturer's agent, and his wife were excluded from the Church for their Antinomian and rebellious spirits. Hewitt afterwards asked, expecting the refusal he received, that the noted Antinomian preacher, Huntington, should be allowed to preach in Dr. Ryland's pulpit. He invited Huntington to Northampton, obtained a licence for his own house, and had services there on Sundays attended, amongst others, by four members of College Lane. Ryland, though the chief actor in the discussions in the Church caused by this rift, discreetly kept out of sight, and his brother-in-law, Mr. Joseph Dent, the senior deacon, was his mouthpiece. Reading the Church records, it is plainly seen that neither side exhibited that degree of charity in the controversy that would be considered wise at the present day. In a letter, written by Mr. Dent, evidently on the inspiration of Ryland, one of the Antinomians is informed:—

Our Pastor has uniformly discovered a warm attachment to all the fundamental Doctrines of the Gospel not only the doctrines of the trinity,

& Salvation by Christ, & Justification by his imputed righteousness alone, but to those five points by which the Calvinists have usually been distinguished from the Arminians. (1) That Election is eternal, personal, and unconditional. (2) That the Peculiar Blessing of Redemption purchased by the death of Christ are limited by the Divine Intention to the Elect only. (3) That Mankind are so universally & totally depraved that they never can be brought back to God but by the special operations of the Holy Spirit. (4) That the special operations of the Divine Spirit are evincibly efficacious, & cannot be frustrated by the greatest degree of Depravity. (5) That all who are truly converted to God, shall persevere in Grace to Glory. Each of these particulars he professes to believe now as much as in his early youth, tho he now (like other Calvinists in general) supposes it is perfectly consistent with these truths, to consider the call of the Gospel as addressed to sinners indefinitely as the elect come under that character, & no man can know them by any other, till Grace distinguishes them. In this respect he now agrees with Calvin himself & all the principal Calvinistic Divines, as Dr. Owen, Mr. Hallyburton, Mr. Flavel, Dr. Witsius, Mr. Bunyan, Mr. R. & E. Erskine, Mr. Whitefield; and those worthy men once so useful in this neighbourhood Mr. Davis and Maurice of Rowel; Mr. Hervey of Weston; Mr. Newton & Scott of Olney and Mr. Grant & Bradbury of Wellingborough who were so respected in our Church.

Years after Dr. Ryland wrote of Huntington :—

The sentiment (that the moral law is not a rule of conduct for believers) began to be broached with unblushing confidence, by a man who arose from a very low situation of life, and drew many disciples after him. His positivity, his volubility, with abundance of low wit, and abuse of other ministers, acquired for him a considerable degree of popularity, though chiefly among the ignorant and illiterate; while he had a knack of so connecting detached sentences of Scripture, without regard to their original import, as to make them appear to prove whatever he pleased. . . . When I refused to surrender my pulpit, at the desire of two or three discontented persons, to this Ishmaelite, he printed a pamphlet [published in College Lane, Northampton] in which he charged me with shutting his Master out of the pulpit, by shutting him out, and says, 'Two clerical gentlemen at Bristol treated me, without any just cause, just as Mr. Ryland has done; but it did not pass unresented: both of them are now no more.' There is no doubt that he refers to Mr. Hoskins and Dr. Caleb Evans in this passage. . . . Had it pleased God to remove me from this world at any period between the year 1791, and the death of this man, no doubt he would have added my name to the list of those who were struck dead for not receiving him. . . . This man is now gone, but his writings remain an awful monument of the pride, censoriousness, and malignity, which may be sometimes connected with a distorted and mutilated gospel. Many others, inferior to him in their talents, imbibed similar sentiments, and as far as they were able propagated them in a similar manner. Dogmatical assertions, daring appeals to heaven, virulent abuse, and low wit, are the weapons of their warfare.

The strife of controversy was hushed in two important events that crowded into the next few years—the removal of Ryland to the Bristol Academy, and the establishment, in which Ryland

took a foremost part, of Baptist Foreign Missions. On May 13, 1792:—

The Church being stopped after the Administration of the Lord's Supper, a Letter was read sent to them from the Church at Bristol, assembling in Broadmead, and lately under the care of the Rev. Dr. Caleb Evans, soliciting the Removal of the Pastor of this Church and the consent of the Members thereof to his removal, on acc^t of the Connection of the Church at Broad Mead with the Academy for the Improv^t of Baptist Ministers. Some other Letters also, sent to Mr. Ryland himself, were read, and it was proposed to appoint a Day of Prayer on this acc^t to be kept on tuesday next, and then to take the matter into further consideration. Most of the members staid & discovered much affection for Mr. Ryland & unwillingness to part with him, but yet a concern for the church at Broad Mead Bristol, & for the interest of Christ at large, and the meeting broke up in a truly Christian spirit and it is hoped with a concern to know and follow the Lord's Will.

On the Tuesday the Church "spent the greater part of the Time in prayer from viii. till near 2 o'clock," and then desired the Deacons to prepare an answer to be read the next Sunday. The letter was prepared and read and agreed to; and, says the Church record, "it is intended to insert a Copy in this Book, after Mr. Ryland's return from the Association." The letter was never inserted, and the entry is only mentioned on account of its reference to Mr. Ryland's absence. The Northamptonshire Baptist Association was then meeting at Nottingham, when Carey preached the great missionary sermon, "Expect great things from God; attempt great things for God." The address made a deep impression on Ryland, as on the other ministers. Carey had been baptized by him on October 5, 1783. On the proposition of Andrew Fuller, the gifted pastor of Kettering, it was resolved "That against the next meeting of ministers at Kettering, a plan should be prepared for the purpose of forming a society for propagating the Gospel among the heathen." On October 2 thirteen men met in Mrs. Wallis's house at Kettering to decide on those steps. Ryland had preached that day to the ministers assembled there from Isaiah xliii. 13: "I will work, and who shall let it?" He was the first of the thirteen who subscribed the resolutions agreed to; and he headed the subscription list with two guineas. At the bottom of the list, which totalled to £13 2s. 6d., was half a guinea from a nameless contributor. The anonymous donor was, of course, not unknown. He was a young man afterwards famous in the Western Hemisphere as Dr. Staughton, one of the most gifted preachers the Baptist denomination has ever owned. He was at

that time a student at Bristol Academy, the presidency of which was still vacant. Ryland had been preaching at Broadmead Church, Bristol, in the August and September, and young Staughton, the son of a Coventry Baptist, whose forbears lived at Long Buckby, had occupied the pulpit of College Lane. Every circumstance singled out Ryland for the pastorship of Broadmead and the charge of the Academy. Staughton, eloquent from his youth up, had already entranced large assemblies as well as the College Lane people. All this time negotiations were going on between Ryland and the Northampton and Bristol churches in regard to the Northampton pastor being called to Bristol. Ryland would consent to the transfer only on the condition that Staughton, the eloquent student, should take his place at Northampton. The arrangement was one in which the College Lane Church did not readily acquiesce. They liked the young man and his preaching, but they liked Dr. Ryland more. In the College Lane Church Book is the following entry, under date October 16, 1792 :—

The Church met as had been agreed on Lord's Day for Prayr & Consultation. The Meeting began at 8 in the Morning, & was continued wth Prayr & alternate Reading & singing till a quarter before XII. Many Brethren engaged, viz. Hodges, Turland, Coe, Dent, Abbott, Rudd, Trinder, & others after which some considerable time was spent in Conversation upon Mr Ryland's Removal, to which several Members express'd a good deal of Reluctance, tho they all avowed that Bro^r Staughton's Ministry was generally acceptable, who has now spent several Weeks at Northampton *i.e.* from the 2^d Day of September, having preached here six Lords Days. (He spent the last at Kettering, & is now return'd to Bristol.)

He went back to Northampton directly after Christmas, supplying at College Lane for three months in conjunction with Dr. Ryland. During this period he journeyed to Leicester and was present at the gathering there on March 20, 1793, for solemnly commending to God, Thomas and Carey, who were about embarking for India. He and Ryland, with Fuller, Hogg, Sutcliff, Pearce, Blundell, Morris, Sharman, Trinder, and nine others, signed the Letter from the Missionary Society to "Rám Boshoo, Parbotee, and all in India who call upon the name of Jesus Xt our Lord, both theirs and ours." The following week at a Church Meeting at College Lane it was agreed to invite Mr. Staughton for three months more, expressly with a view to his taking the pastoral office; Mr. Ryland stating that "notwithstanding his warm attachment to his present situation of friends, he durst not refuse the invitation to Bristol if this Church could be





*Your faithful & affectionate
Pastor
W. Gray*

well provided for." Only a sense "that it was for the general good of the Denomination" led the College Lane members to agree to this arrangement, "many seeming to yield to it with reluctance from affection for their present minister." The letter of invitation was drawn up preparatory to its being signed on the following Sunday, March 31, 1793.

On the Saturday, March 30, however, to the surprise of everybody, Staughton absolutely declined the invitation, pleading ill health. The College Lane Book says "it was well known and more privately acknowledged that his refusal was wholly owing to an unhappy entanglement." All the arrangements fell through, and Mr. Ryland and his wife, who had made extensive arrangements for their departure, had to settle down once more. Mr. Ryland, the Church Book says, had even "bespoke a Waggon the hour before Mr. St. first intimated his unwillingness to accept the Churches Call." It was this "entanglement" that aided Mr. Staughton to go to America, whither he went the same year, and became one of the foremost preachers of the day, was honoured with the degree of Doctor of Divinity at the age of twenty-eight, worked hard for the missionary cause, and was elected President of the Columbian College, near Washington. He died on December 12, 1829, within three weeks of completing the sixtieth year of his age, "the last of the apostolic band to bid adieu to earth."

Though disappointed in Staughton it was impossible that College Lane Church could much longer retain the services of Mr. Ryland, who was again preaching at Bristol in June and July, and again in August, and more or less in each of the succeeding months in that year.

The Rev. Isaiah Birt, of Plymouth Dock, who supplied at Northampton some of these Sundays, was consulted by the Church as to their duty in regard to giving up Mr. Ryland. "He was of Opinion it w^d be to our Advantage," says the Church Book, "to dismiss M^r R. what man of honor, or delicacy, he asked wo^d come as a Candidate for the Pastoral office in our present circumstances? he wo^d say 'I wo^d come as a supply, but the church is not destitute it has a Pastor of its own, & I will not be a Competitor with its present Pastor' it wo^d be like courting a married woman whose husband is yet alive. What wo^d we say to a Minister who sho^d keep a Number of Churches in suspense at the same time with a determination to accept *that* which he liked the best or wo^d probably be the most lucrative to

him? Sho^d we like such a man for our Pastor? If not, how co^d we expect to be supplied with a Pastor who had any delicate sense of the propriety of actions in our present condition or situation? Neither ought we to relinquish Mr R. on the condition of an annual visit from him, for the existing Pastor ought to have the affections of the people, and such a reservation wo^d be a direct Way to raise a jealousy between the late and existing Pastor and between the latter and the people and among the people themselves, and wo^d probably in the end distract and divide the church." These arguments "convinced the greatest number of members present, and soon by communication a large Majority of the Church." It was accordingly moved at a Church meeting on November 17, 1793, that it was the Church's duty "to release Mr. Ryland from the pastoral office over this church." Not one hand was held up against it. The release was dated November 24, of the same year.

As soon as he left Northampton Mr. Ryland was honoured with the degree of Doctor of Divinity. He laboured exceedingly hard and with great success both at the Academy and at Broadmead Church, and various philanthropic institutions in Bristol, and, above all, the Baptist Missionary Society, occupied no small share of his attention. He succeeded Andrew Fuller in the Secretaryship of the Missionary Society. After a vigorous, laborious life, his health began to fail him in 1821. He worked on, however, with much of his wonted fire and spirit, and died in peace at Weston-super-Mare on Wednesday, May 25, 1824, at the age of sixty. By his own particular desire, his remains were interred near the Meeting-house at Broadmead. During his life he preached no less than 8,691 sermons in 259 different towns and villages in England, Scotland, and Wales. In the thirty-two years, 1792—1823, he travelled on his preaching journeys a distance amounting to 36,706 miles. He published an immense mass of sermons and divinity.

After Dr. Ryland's removal, Mr. Redding, of Truro, who supplied at College Lane for several Sundays, was invited to the pastorate, but he declined. Considerable difficulty was then experienced by the Church in finding a pastor, and, though the deacons, especially Mr. Joseph Dent and Mr. Thomas Wykes—Mr. Thomas Trinder was dead—did their best to guide the Church aright, the membership still further decreased, and the Calvinistic dissension again arose. Towards the end of 1796 five members applied for their dismissal "because they could hear

more profitably at Fish Lane," a small assembly of "hyper-Calvinists." They were asked if ever, since Dr. Ryland left, there had been in the pulpit to preach "either an Arian, Socinian, Arminian, or Antinomian," and they replied that they could not say there had been. They were asked if "the People in Fish Lane were formed into a church and who it consisted of. the persons they mentioned were some of them from other Churches and some of them [the Hewitts and Adams] had been Excluded from our own Church for an unchristian Spirit and who had never to our knowledge shown any marks of repentance." Mrs. Slinn, who seemed to be the ringleader of the new revolt, was asked "if she believed the Moral Law of God to be a rule for a Believers conduct, she said she must be honest that she did not. Brother Dent was desired to conclude in prayer, and then those five persons went away." "Those five persons" were neither dismissed nor excluded, their membership was dissolved. Another difficulty next threatened the shepherdless church. At the Church meeting on February 9, 1798, "it was mentioned of the great difficulty we had in getting a Person to Administer the Lords Supper which is in part owing to some Persons who are convinced of the Ordinance of Baptism, but live in the neglect of that Duty. It was further observed as a matter for future consideration whether the Church shou'd alter the Church Covenant and not to admit any more Persons into Church without being first Baptized by Immersion. But to let all those Persons remain who are in the Church and to enjoy all the Priviledges as before. Agreed to be took into consideration." The difficulty was shelved, and the church at last getting a pastor, it was heard of no more

The circumstances attending the call of the Rev. George Keeley were somewhat peculiar. He was a London man, being prepared for the ministry by Dr. Ryland at the Bristol Academy. He had a strong desire to become a missionary in Bengal, and, impressing his wishes upon his tutor, Dr. Ryland laid his case before the Missionary Committee. The Committee requested that young Keeley should meet them at Guilsborough in November, 1798; and it was also arranged that, being in the neighbourhood, he should supply at College Lane for four weeks. The Missionary Committee were not impressed with his physical fitness for work in India. The Northampton people, on the other hand, liked him as a preacher, and unanimously invited him to fill their pulpit through the summer vacation of 1799. At the

close of this period he was asked to stay, and was ordained pastor of the Church, November 13. The Rev. J. Sutcliff, of Olney, opened the proceedings, the Rev. A. Fuller, of Kettering, gave the charge (from Col. iii. 16), the Rev. J. Edwards prayed, and Dr. Ryland preached to the people (from 1 Cor. iv. 1). "M^r Keeley continued Pastor near ten years, and then resigned his office, in a manner which shew'd his great regard to the peace of the Church, and raised him not only in the esteem of those who were most partial to his ministry, but also of those who were not fully satisfied with his preaching. His labours had been useful to many, and his Character altogether unblemished and his Conduct honorable to his Profession. He resigned the Pastorship March 26, 1809."

Mr. Keeley was succeeded by the Rev. Thomas Blundell, eldest son of the Rev. Thomas Blundell who was one of the thirteen subscribing to the first missionary collection at Kettering, on October 2, 1792. The College Lane pastor was born at Kettering in 1786, four years before his father, then a weaver, went to Bristol Academy to study for the ministry. His son Thomas giving early indication of fitness for the same high calling, he too went to Bristol Academy, then under Dr. Ryland. He left the college at Whitsuntide, 1809, after spending five years there with great credit to himself and his tutors. After a turn of preaching in different parts of England, he supplied at College Lane, and so pleased the Church that on November 10, 1809, he was invited to continue preaching until the following March. The next month, April 28, he accepted the invitation to become the settled minister. The ordination took place on June 20, as appears by the following entries in the Church Book :—

Lord's Day May 27th 1810

The Church agreed that Wednesday June 20th should be the day for the ordination of M^r Blundell and M^r Blundell having fixed upon his Father to give him the Charge on the occasion, the Church agreed to invite D^r Ryland to preach the Sermon. It was likewise agreed that a dinner should be provided at the Saracen's head Inn for the Ministers, and Mess^{rs} Smith, Barnes, and Holtham be appointed to have the care and management thereof and also provide beds for the Ministers.

Wednesday June 20th 1810—The ordination of M^r Blundell to the pastoral office took place After reading and prayer by M^r White of Cirencester M^r Blundell was receiv'd a member of the Church by a letter of dismission from the Church at Luton in Bedfordshire Then M^r Sutcliffe of Olney delivered the introductory discourse, asked the questions, and receiv'd the confession of faith M^r Heighton of Road prayed the ordination prayer with laying on of hands M^r Fuller of Kettering gave the charge from the 1st

Epistle to Timothy, 4th chapter, 15th & 16th verses Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all Take heed unto thyself and to the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee. Dr Ryland of Bristol preached the sermon to the people from the 1st Epistle to the Thessalonians 3^d chapter 8th verse For now we live if ye stand fast in the Lord.

Mr. Blundell had not been long pastor ere he took part in a most important work—the formation of a Sunday School in connection with his chapel. Under date August, 1810, it is recorded:—

The Rev^d T. Blundell (Minister) and Messrs. Essex, Barnes, Hickson, Rogers, and Marshall, after much deliberation determin'd upon instituting a Sunday School, on the Lancasterian Plan in the Baptist Interest (Meeting for Worship in College Lane, Northampton,) which School should be called College Lane Sunday School, and the above six persons formed themselves into a Committee for the purpose of putting their intentions into execution.

There was already a Sunday School, a joint affair “consisting of abt. 15 or 20 Childn. instructed by two persons paid by the joint subscribers of Castle Hill—College St.—and Kingswell Street Congregation; and taken alternately on a Sunday to each place of worship.” “The inefficiency and languid state of this School,” we learn from the minute book, “suggested the desirableness of an increased effort being made.” The “Lancasterian Plan” was adopted by College Lane, “4 persons practicing on their own united children” at Mr. Hickson's, on the Parade, until they felt competent to teach in Sunday School. A room was then obtained in Bull Head Lane, and there school was opened on Sunday, October 7, 1810. In the course of a few weeks this room proved too small, the scholars numbering 127 (80 boys and 47 girls); and in the spring of the next year the school was removed to a commodious room in Woolmonger Street belonging to Mr. Bumpus.

Mr. Hickson was uncle (by marriage) to Dr. Underhill; and he learnt “the art and mystery of shoemaking” on the same bench with William Carey. Mr. Hickson's grandsons now carry on the large shoe manufacturing business of William Hickson & Sons, Northampton and London.

Mr. Blundell was not blessed with vigorous health and on that account resigned the pastorate on November 30, 1824. There is no later reference to him in the Church Books than that upon this date. Mr. Blundell is mentioned in Dr. Ryland's *Life of Andrew Fuller*, as having accompanied Mr. Fuller on his last Missionary journey to the North of England in 1814. He was

with Fuller also in his last illness. At College Lane he introduced the "prone" method of baptism. In the Church Books it is recorded :—

Church Meeting March 7 1817 Thomas Whitbread, Thomas Errington, William Gibbs, Sarah Sykes, Mary Sykes, Hannah Whitbread, Mary Marshall, and Fanny Kirby having been previously proposed at a former Church meeting severally spoke of the Lord's dealings with them & their motives to join the Church and they gave full satisfaction to the Church and Lord's day March 9th were all baptized and after our Minister had given them a suitable exhortation were all received in the Church. It may be remarked these persons were all baptized by the Heads stooping down forwards instead of our former method of being laid down backward into the Water.

In Robert Robinson's "History of Baptism" this method of administering the rite is dealt with at some length. Robinson himself baptized in this manner, which he believed was the original method adopted by the Apostles. "The administrator, whether in or out of the water, stood on the right side of the candidate, his face looking to his shoulder. The candidate stood erect, and the administrator, while he pronounced the baptismal words, laid his right hand on the hind part of the head of the candidate, and bowed him gently forward, till he was all under water. Hence baptism was taken for an act of divine worship, a stooping, and paying a profound homage to God. The baptised person raised himself up, and walked out of the water, and another candidate followed, the administrator standing all the time erect in his place. This method hath more than antiquity to recommend it."

In 1815 Mr. Blundell was appointed on the General Missionary Committee, and he remained on that body until 1828. In that year he was appointed chaplain of the Protestant Dissenters' Grammar School at Mill Hill. Here, owing to a variety of circumstances, most of them beyond his control, he was not a success, and leaving, commenced a private boarding school at Totteridge. During the years he was thus employed, he gave up his Nonconformist opinions, and died in 1861 the incumbent of Mere, Wiltshire. He published two or three controversial pamphlets.

Mr. Blundell was followed in the pastorate by the Rev. William Gray, the son of a saddler, born at Oakham on November 2, 1776. His father was deacon of the Baptist church. His mother dying when he was less than ten years of age, young William grew into a wild and reckless youth. When he was nineteen he

was impressed with a baptismal service, was himself baptized, and in 1797 occasionally occupied the pulpit at Oakham, and sometimes preached in adjacent villages. In June of 1798 we find the following entry in the Oakham church book :—

Perceiving our young Friend and Brother Will^m Gray possessed abilities w^{ch} we tho^t might prove a public blessing We encouraged him to exercise his gifts among us : first in a more private way and then occasionally in our place of worship, and in the Villages around us. After a proper Trial of his gifts we agreed to give him a more special call to the work of the ministry, at a Church Meeting accompanied with solemn prayer, and commended him to the grace of God. He feeling a deep sense of his own insufficiency, and professing an ardent desire after improvement, wth the advice of others determined to go to Bristol Academy and he accordingly went immediately.

The celebrated Fuller was the person to whose kindness he was indebted for this recommendation. In the first vacation he was sent to supply the pulpit of the Rev. Samuel Pearce (the "Seraphic Pearce") at Birmingham. Part of the following vacation, that of 1800, he similarly spent at Kettering, supplying for Mr. Fuller. In November, 1801, he went to Edinburgh University for a few months' further study ; and in the following year he was chosen assistant to the Rev. Abraham Booth in the pastorate of Goodman's Fields (London) Baptist Chapel. Very soon after being settled there he married on December 22, 1802, Miss Elizabeth Taylor, of Bristol. Mr. Booth dying in January, 1806, Mr. Gray, rather than risk dividing the church, declined the invitation to become sole pastor. He soon afterwards accepted the pastorate of the church at Livery Street, Plymouth Dock (now Devonport) ; but resigning in 1809, he removed in October with his family to Chipping Norton, Oxfordshire. His labours while in Devonshire appear to have been even more abundant than in the metropolis. He usually preached three times on the Sabbath, and records on December 31, 1807, that he had in the course of that year preached 229 sermons. At Chipping Norton his work was abundantly blessed, though, owing to his miserable stipend, he had to be first boarding school principal, and afterwards missionary coach. Among those who received instruction from him were the Rev. J. M. Phillippo, missionary in Jamaica, and the Rev. J. P. Mursell, of Leicester, successor to Robert Hall. Whilst at Chipping Norton he was secretary of the Auxiliary Society of Oxfordshire and Vicinity in aid of the Baptist Mission. In 1825 he accepted the call to College Lane Church.

On October the 27th the settlement took place Mr Clark of Guilsbro' commenced by reading & prayer. Mr Heighton of Road requested one of the Deacons to relate the steps the Church had taken, which Mr Bumpus did, the Pastor also stated the reasons which led him to accept the Invitation of the Church—after which Mr Heighton implored the Divine blessing upon Pastor & Church. Mr Coles of Bourton on the Water delivered a sermon on the office of the Christian Ministry from the 1st of Timothy 3 Chap. & 1st verse, This is a true saying if a man desire the office of a Bishop he desireth a good work. Mr Simmons preached on the duty of Christian love from John 13—34, A new commandment give I unto you, that ye love one another: as I have loved you, that ye also love one another. Mr Burkitt of Buckingham concluded in prayer. In the evening Mr Green of Thrapston prayed, Mr Hillyard preached from Romans 16—7, Salute Andronicus & Junia, my kinsmen, & my fellow prisoners, who are of note among the Apostles, who also were in Christ before me. Mr Hobson of Welford concluded the very interesting & impressive services of the day, in prayer.

Mr. Gray's ministrations at Northampton from the first commanded attention to a degree that amounted to popularity. The spacious chapel was soon filled to overflowing, and it was found requisite to provide additional sittings. Perceiving the field opening before him, he proportionably taxed his energies, and was gratified in witnessing the more solid fruits of a revived spirit of religion among the people. One who knew him well at this period of his life writes—"Never, perhaps, did he reflect more of the image of his Master. On occasions of receiving new members into the church, his manner was specially solemn, and ever will such seasons be remembered with peculiar interest." Mr. Gray had the honour of conducting the first Nonconformist wedding under the Act, in Northampton. In an old family Bible is the following:—

September 26, 1837, Tuesday morning, at Castle Hill meeting, married by Rev. Wm. Gray, Rev. John Bennet, pastor of that place, to Miss Taylor; the first wedding in Northampton in a dissenting place of worship.

During Mr. Gray's pastorate at Northampton new schoolrooms were erected at a cost of £1,446, including the cost of premises formerly stabling and coach-houses occupied by Mr. Shaw of the Angel Hotel—one of the "Coach Kings." It is recorded:—

1830, September 30. Our place of worship having been shut up for 5 Sabbaths was this day re-opened. In the morning at 11 Service began Mr Parkins of Aldwinckle read & prayed Mr Morris of London preached from Psalm 131—7 Whither shall I flee from thy presence? Mr Sevier of Wellingbro' concluded in prayer. In the evening at 6 Mr Morris of Olney read & prayed Mr Sibree of Coventry preached from Colossians 1 27 & 28 Christ in you the hope of glory, whom we preach warning every man, & teaching every man in all wisdom that we may present every man perfect in Christ Jesus Mr Hyatt concluded in prayer.

Mr. Gray became a zealous worker for the Bible Society, and for the Baptist Missionary Society, on the committee of which he served from 1823 to his removal from Northampton in 1843; and he was one of the originators of the Northamptonshire Baptist County Mission in 1841. An attempt had been made in 1822 to start such a County Mission, but nothing is known beyond the fact that a meeting of ministers was called. During the eighteen years Mr. Gray was pastor at Northampton his influence was great throughout the county, and in this period more than 200 members were added to College Lane Church. In 1826 he published an impressive sermon on Slavery; and in 1828, a sermon on the Atonement. Mr. Gray in 1843 accepted a call to Bideford, North Devon, where the duties of the pastorate were neither so arduous nor exacting. Three years at Bideford made it evident that his pastorate days were over. He was nearly seventy years of age, and his friends counselled at least partial retirement. He accordingly went to Bristol, where he supplied in and out of the city, for two or three years. In 1847 he made a tour in the Midland Counties on behalf of Bristol College, and after that made two journeys to London and other places for the Baptist Irish Mission. Illness overtook him, and on Monday, February 14, 1848, the day after preaching at Trowbridge, he found himself seriously ill of typhus fever. He never recovered, and peacefully passed away on November 7 of that year, at the age of seventy-two. He was buried in Arno Vale Cemetery, Bristol. A mural memorial tablet to his memory in College Street Chapel bears the following inscription:—

This tablet is erected by voluntary contributions to the memory of
the Rev^d WILLIAM GRAY,

For half a century this servant of God, had the honour of being a
good Minister of Christ, and for eighteen years was the faithful
and devoted Pastor of the Church in this place, the cross of Christ
was the absorbing theme of his ministry, and as in his life, so in his death
it was the hope, and joy of his heart

A kind and catholic spirit, joined with his sincere piety gained
him a wide esteem in life, and now that he is gone to his rest
render his memory blessed;

he was highly honoured to the increase both of the Church, and
Congregation in this place, he died at Bristol 7th Nov. 1848, aged 72.

“Blessed are the dead that die in the Lord.”

Also of Elizabeth, wife of the above,
who died at Bristol, June 23rd 1869, aged 92 years.

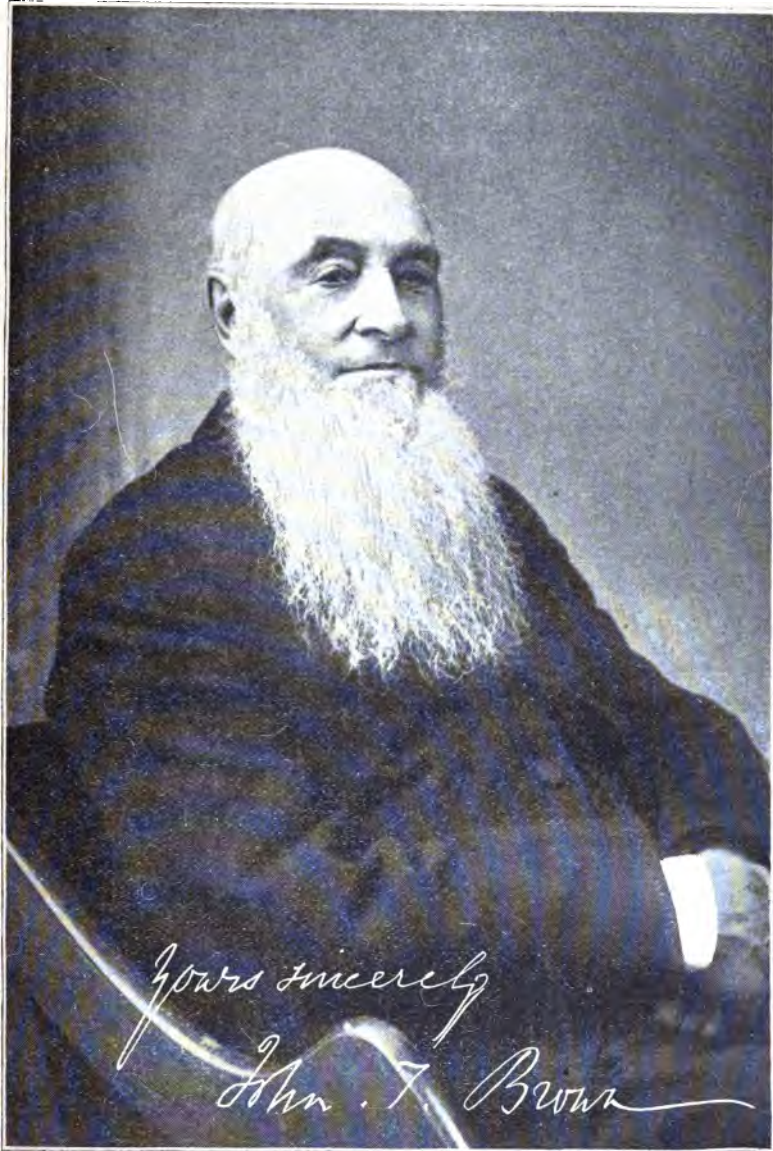
Precious in the sight of the Lord is the death of his saints.
Psalm cxvi. 15th.

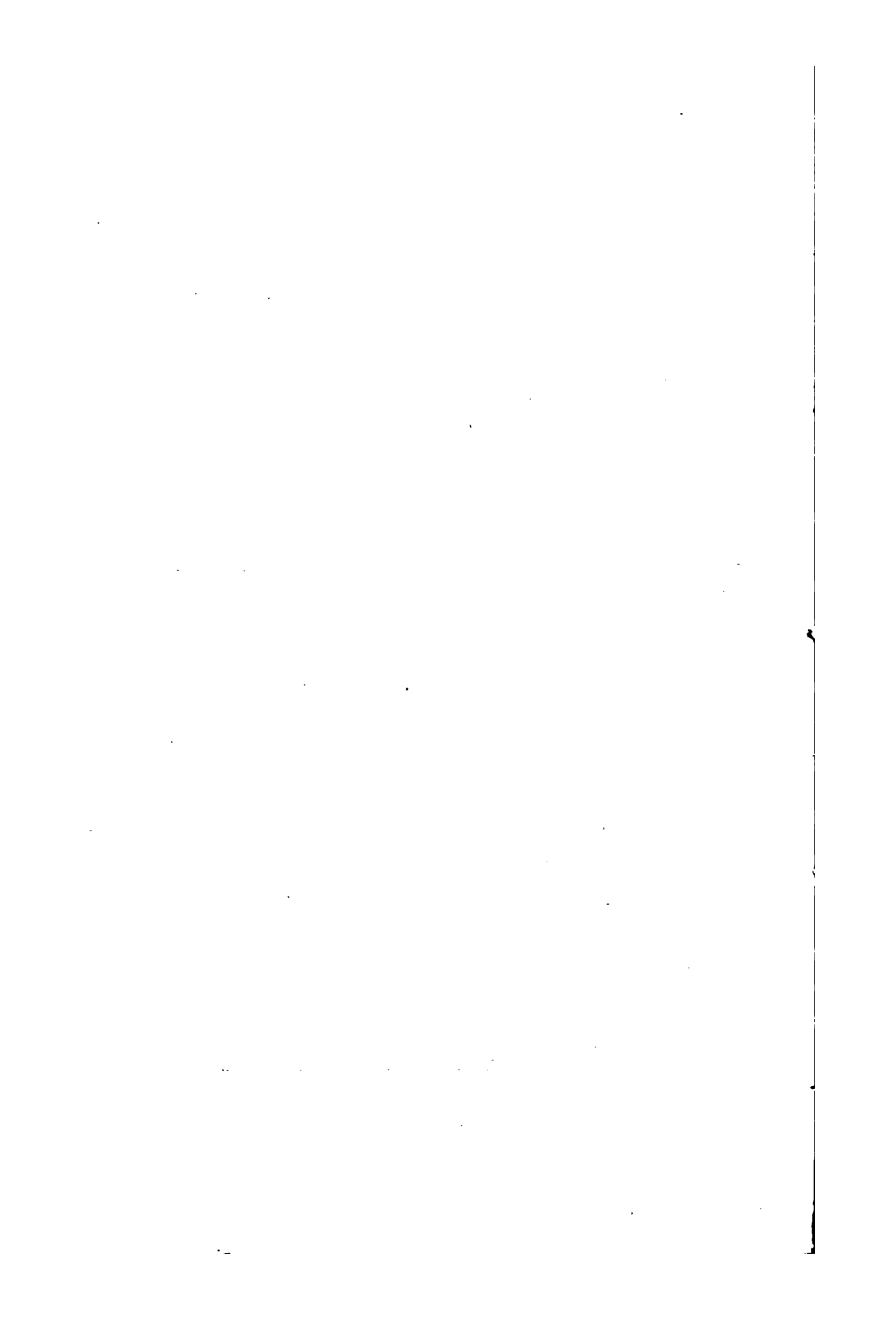


The Rev. John Turland Brown.

THE Rev. John Turland Brown succeeded Mr. William Gray, commencing his regular ministrations there on Sunday, October 22, 1843, three weeks after his marriage on the 3rd of the same month. Mr. Brown was previously the Baptist Minister at Oakham, and had been invited to Northampton as co-Pastor with Mr. Gray, but he declined, and it was not until the Church was destitute of a shepherd that he consented permanently to occupy its pulpit.

Mr. Brown is in every respect a Northamptonshire man. His birth-place, his training, and his associations are all local: his very thoughts are reminiscent of the Northamptonshire fields he loves. He was born at Bugbrooke, near Northampton, on January 19, 1819. His family was of the yeoman class with strong Puritanical instincts. Bugbrooke was one of the first places in the county to possess admitted and recognised Dissenters. In the noble band of Pilgrim Fathers who left England in the *Mayflower* to find a home in the New England and a religious freedom denied them here, was an ancestor, on his mother's side, of Mr. Brown. She was descended from the Wadsworth who went to America. The poet Longfellow was descended from the same emigrant. In 1777 Mr. Thomas Turland, through a sermon preached at Creton, was led to attend College Lane Chapel, where the pulpit discourses of the Rev. John Collett Ryland provided him with spiritual food. A sermon by the Rev. Andrew Fuller on Baptism made him a Baptist, and he joined the College Lane Church. Feeling "much concern for the people of Bugbrook," says the Church Book of Bugbrooke Baptist Chapel, "with much difficulty Mr. Turland got a House licensed, and





obtained a preacher as often as possible." This house, which is shown in the accompanying picturesque engraving, was then in the occupation of Mr. Atterbury, who afterwards used to allow baptisms to take place in water in one of his fields. The Baptist preaching in the village "excited violent persecution, and by some, very base means were resorted to, in order, if possible, to prevent the entrance of the Gospel of Christ."

Mr. Thomas Turland was greatly helped by Mr. William Brown, also a member of College Lane Chapel, and the association of these two good men led to their families being united by marriage, for we find in the text book of Dr. Ryland, referred to in preceding pages, the following record of a sermon preached at the wedding:—

1781. Nov. 9. Bugbrook (Turland and Brown's Wedding). Matt. xxii. 5. And they made light of it.

It was from a brother of Mr. Turland, the founder of Bugbrooke Chapel, that Mr. Brown obtained his second name Turland, a name likely to be perpetuated in Northampton through now being borne by a grand-nephew. This was Mr. John Turland, who, though not a member, gave the first £100 towards the building of Bugbrooke Chapel. Mr. Thomas Turland succeeded in obtaining the service as preacher of Mr. Joseph Patrick who supplied for one year, and was succeeded by Mr. Smith, of Guilsborough. The Rev. John Wheeler followed in 1803: he was converted through a sermon he heard, as a tallow chandler's apprentice, in College Lane Chapel.

The Rev. J. T. Brown's father was Mr. Joseph Brown, son of Mr. William Brown, a singer in the choir at College Lane, who helped to found the Church at Bugbrooke, and who was one of its first deacons. Joseph Brown, his father, was a farmer; his mother was Miss Martha Johnson, a native of Long Buckby, but brought up with her uncle, John Turland, of Bugbrooke.

His early education was not precisely that which one would be likely to recommend for the youth time of a future minister, though probably no small portion of Mr. Brown's individuality and character is due to his earliest training. His father and mother were both pious people, regular attendants at the village Bethel, and young Brown was carefully brought up to reverence what was right and good. Out-doors he was a brisk, cheerful lad. With his accustomed geniality, he has again and again told an audience that he was a Bugbrooke lad bred and born,

that often did he play "knuckle-down" with the boys of the village, and that many a time has he gone up furrow after furrow at the plough-tail. His father, a farmer of good repute, known all along the country-side in his day, was a famous judge of cattle a deep lover of nature, an enthusiast over flowers, and the possessor of a bright sense of humour. His son inherited the vein of humour and the love of nature; and the power to judge cattle, in the father seems to have been converted in the son into the ability to judge men, though he claims to be a good judge of cattle and sheep as well. Necessarily, all his youth was not spent in ploughing land and playing marbles. He was not from the first a student, but was always more ready for play than for lessons. He grew alike in powers and in stature. The Rev. John Wheeler, the Baptist Pastor of Bugbrooke, was the eldest brother of young Brown's teacher, and under the joint guidance of pastor and tutor he obtained a solid foundation for future knowledge.

After leaving Mr. Wheeler's school at Moulton he began to preach in the neighbourhood. His first sermon was delivered at Litchborough towards the end of October, 1832. After preaching before the Bugbrooke Church, he was allowed to take his turn with others at Litchborough, Grimscote, and Heyford. The Church, however, limited him to those three villages. At the request of an uncle, and with the consent of his pastor, he preached one Sunday at Everdon, the minister there being ill. Another Sunday he preached at Harlestone. He was censured by the Bugbrooke Church for preaching without permission at those two places; and he replied that he should no longer be limited, as he took his call from no Church. When in his fourteenth year he was baptized, with two others, by the Rev. John Wheeler, in Bugbrooke Baptist Chapel, in the baptistry which, we learn from the Church Book, was first used on August 19, 1821. Before, and frequently since, there were public baptisms, attended by large numbers of people, in one or other of the available brooks in the parish. The following year, yet a mere boy, a stripling, but an earnest, thorough boy, he preached at two Church Meetings in the Vestry. In the Church Book is the record:

17 November, 1833. At a Church Meeting, after prayer, John Brown, aged 14, spoke before the church from Luke 13 & 3^d verse.

"I tell you, Nay; but, except ye repent, ye shall all likewise



Old House
at
Bugbrooke.
Drawn by
Edwin Ditchburn

perish." The next entry in the Church Book, under date December 13 of the same year, records that

John Brown preached from a text given him at a former Church Meeting. John 6th & 37. Was generally approved.

It was resolved to send him to Bristol College, and he went back to Mr. Wheeler's to be trained for this purpose. The Bugbrooke people delighted to listen to him, and chose him for such offices that a lad of his age could fill. He himself said at Easter, 1898, when speaking at the last services in the old (Sutcliff) Chapel at Olney:—

It will be sixty years next May or June since I first entered this chapel. It was the first time I attended an Association Meeting. It was the break-up of the old Northamptonshire Baptist Association, which then included Derbyshire, Leicestershire, Lincolnshire, and several other counties. The last meeting of the united shires was held in this chapel. I was present, and I was then over 14, and a very promising youth upon the whole—at least, so my mother thought. When she saw me she told me that at first she didn't like my appearance at all, and, by a very significant gesture which I shan't repeat, she indicated her dissatisfaction. But she grew to feel I was better than the earliest promise. I was, as I said, a little over 14 years of age when I came to the meeting here, and then—what do you think? I was deputed as a Messenger to the Association, though so young.

A good beginning—very promising. Squire Andrews lived close by, in a house which will be recognised by the inhabitants of Olney. He was a very fine gentleman, with gold spectacles and white hair, and he looked as venerable as my young friend here [pointing to the Rev. J. T. Wigner], and, I was going to say, as bewitching. But I won't make unkind remarks. He very kindly gave a breakfast to the Messengers and Ministers on the Tuesday morning, and I went, of course, to that breakfast. I had got a sailor's jacket on, and I looked as well and as important as I could. A gentleman very kindly came up to me and said, "Do you know this breakfast is only for Ministers and Messengers?" My dignity was touched, and I said at once, "Well, but I am a messenger." And so I had the breakfast. That was to me a very memorable occasion. It was my first sight of men, some of them were then young, and some occupying important positions, with whom I came into close contact in later life. It was my first sight of Mr. Mursell, of Leicester. He preached in this pulpit behind me, and carried us all away by his magic eloquence. It was my first sight of William Robinson, then at Kettering and afterwards at Cambridge. Then there was Dr. Trestrail, and many other eminent men who were travelling their pilgrim path. They have finished their course, and are now "For ever with the Lord."

As he grew older, he more and more frequently visited neighbouring villages to preach, including Earl's Barton, "an original chapel with an original congregation." He was accepted as a student of the College in his seventeenth year.

Mr. Brown remained at the College only a short period—a few months. The authorities did not understand the youthful vigour

of their Northamptonshire pupil, and dismissed him. When he returned home, his friends at Bugbrooke instituted inquiries, and we find the following entry in the Church Book there :—

A Special Church Meeting was held April 3, when the Church was put into possession of the circumstances relative to the expulsion of John Brown from the Academy at Bristol, when it was resolved that application should immediately be made for his re-admission to the Academy.

They felt that his treatment was unjust then, everybody says so now. The only real harm that was done was that the College deprived itself of having among its honours that of educating John Turland Brown, though his name is still honourably inscribed in the College rolls. Directly after leaving, Mr. Brown, through the influence of a life-long friend, the Rev. James P. Mursell, of Leicester, was found an ushership in the proprietary school of which Mr. Cyrus Edmunds was head master. Though teaching was not exactly to Mr. Brown's mind, it was excellent training, and served him in good stead in after years. More important, as regards forming his character, was his association at Leicester, not only with Mr. Mursell and Mr. Edmunds, but with Mr. Edward Miall, who confirmed him in his thorough-going, sturdy Nonconformity. They, with him, afterwards, in 1844, formed the Anti-State Church Association, now the powerful wide-spread political organisation known as the "Society for the Liberation of Religion from State Patronage and Control." He was elected a member of the council at its formation. These four Disestablishment pioneers also worked for the starting of *The Nonconformist* newspaper which did such excellent service in the cause of religious equality. Mr. Brown is now on the Executive Committee of the Liberation Society, to which post he was elected in 1875. In after years he proved as sturdy and as consistent in politics as he had even then shown himself in religion. After a short stay in Leicester, he left for Oakham, carrying with him the inspiration of these militant political Nonconformists, and reminiscences, derived from Mr. Mursell, of the marvellous eloquence of the gifted Robert Hall. "In January, 1839," runs the sole record in the Oakham Church Book, "Mr. Brown began to preach to us. From the time of his commencing his labours, good appears to have been done." He laboured here earnestly and successfully for four years, evidencing the continual development of exceptional powers. His abilities were noised abroad, people flocked to hear his sermons, he and his church became popular. The chapel was



of the members of the church at Valley Street, Southampton.

My dear Friends,

I am very sorry for the confusion and anxiety which has been caused by my delay. Now when you remember the 'things' which are an important offeri-^{ing} demand - the feasibility of my intention and the necessary steps belong to a contemplated removal from a place of worship and comfort, to the other than an occasion, you will see, I am sure, the necessity of my hastening to the discharge of my duty -

I have written, however, to inform you. Now after mature deliberation and cannot forget for some guidance. I have come to the decision, to accept your cordial invitation. As long as I, I am influenced only by the help of my own retaining before the name of Christ, and of pursuing the way and promoting the feeling of an important value of his church. I think it the thought of working upon a respectable station when I conclude my limited attainment and my personal inadequacy to fulfill it better: an would my thing would me to meet a step less a

which has given us the strength of the past times of the church, with whom is the centre of the 'flow', and then upon you have gathered, you cannot forget and please a confession.

Prayer me to express an interest in your personal application as the theme of your. Now I may not enter the office of pastor and a becoming spirit and because is there, with diligent efforts; and that in view, ministers of the same hoping, may be the in-
-ministry of another comfort and belonging to another and of past good to the minister around was an 'and in to help and me'.

Praying that in my at night a large supply of the flow of Christ. This we would and might hope may be the advancement of his way, and that the step now taken may yield much fruit. ~~The~~ ~~to~~ ~~be~~ ~~the~~ ~~best~~ ~~pleasure~~ ~~from~~ ~~the~~ ~~times~~ ~~and~~, whether in an or.

Your loving

Leeman, my dear friend,

Your sincerely

J. T. Brown

Abraham

24 July 1843

thronged Sunday after Sunday, and the fame of his preaching spread to neighbouring counties. The noise of his fame reached Northampton. College Lane, casting round for some one to help their pastor, lighted upon the young and eloquent preacher in Rutland. He was unanimously invited to come to Northampton as early as November 26, 1841, "to supply us 4 Sabth with a View to become co-Pastor" with Mr. Gray, whose health necessitated some relaxation from the excessive labours which fell upon him. To the surprise of the Church Mr. Brown declined. On December 20, "A Letter was read from the Rev^d J. Brown declining the Invitation to visit us." After Mr. Gray left Northampton another invitation was sent, this time to be sole pastor of a church reminiscent of the eloquence of the two Rylands. It was reported on May 26, 1843, that "M^r Brown had agreed to supply us 2 or 3 Sabth in June"; and under the date of June 23 we read :—

Mr. Brown having supplied us 2 Sabth it was unanimously agreed that it is desirable that he be invited to become our Pastor, it was also agreed that a Ballot of the whole Church take place, both male and female with a view to Mr. Brown of Oakham becoming our Pastor, on Friday evening next June 30. And that a public notice be given to that effect on Sabth day June 25, when all the Members are to come prepared with a slip of paper on which is to be written yes, or no, and that all Proxies are to be allowed.

A week later we read in the Church Book (June 30, 1843) :—

A ballot of the Church was taken both Male and Female, to invite M^r John Turland Brown to the Pastoral Office in College St. Chapel, when there was 220 Votes for him to be invited 2 against him & 1 neuter, after this Ballot an Invitation was sent to M^r Brown to Invite him to the pastoral office, at our C. M. July 28 a letter was read from M^r Brown to signify his acceptance of the Invitation to become the Pastor of the Church at College Street Chapel.

Mr. Brown wrote his letter of acceptance to the Northampton Church on July 24, and parted from the Oakham congregation in September, 1843, with many expressions of regret, both from pastor and people. The Oakham Church and congregation, in recognition of their approval of his stay with them—it was very unusual for the Oakham Church and its ministers to get on well together—presented him with an address and a silver sugar-bowl, tongs and spoon. The basin bore the inscription :—

Presented by the Baptist Church and Congregation at Oakham to the Rev. J. T. Brown, on resigning his Pastoral charge, as a token of their sincere and affectionate regard. Sept. 1843.

Mr. Brown went direct from Oakham to Northampton, and signalised his entrance into the town as a new pastor by marrying to Ann, daughter of the Rev. Nathaniel Rowton, a Congregational minister at Coventry. The College Lane Church Book says :—

Mr. Brown was married October 3, 1843; began his stated labours at College Street Chapel Oct 22, 1843. Preached in the morning from 132 Psalm, 13 v., "For the Lord has chosen Zion, He hath desired it for his habitation." In the evening of the same day preached from Luke 19, 10, "For the Son of Man is come to seek and save that which was lost."

Special prayer meetings were held on November 15, to welcome him, "to pray for a blessing on the union formed between pastor and people." One was held in the morning at ten o'clock, confined to members of the church and communicants, and one in the evening for the church and congregation. Mr. Brown was never formally ordained at College Lane, the union was simply sanctified with prayer. Mr. Brown found three services being held every Sunday, a system which it was felt unwise to pursue. A minute in the Church Book, dated October 25, 1844, says :—

In consequence of the great difficulty of obtaining supplies for the afternoon to preach and give general satisfaction, it was agreed that in the afternoon instead of preaching that a Prayer Meeting be held every Sab^h afternoon except on Ordinance day, and that Brethren Bumpus, Underwood and Ager conduct the meetings, either personally or when necessary with the assistance of other brethren to whom they may apply.

In 1849 it was decided that the Ordinance should be administered at the evening service, and on the first instead of the last Sunday in the month. The communion was first made a special service at College Lane in November, 1825, and the practice was continued until 1896. The afternoon prayer meeting was not sustained, being eventually dropped.

It was soon evident that College Street had once more been eminently successful in the choice of a minister. The young pastor showed that not only was he thoroughly in earnest, but a teacher possessed of a literary knowledge; a keen appreciation of men and things, and shrewd observation, which could only be hoped for in one of maturer years. Eloquent all knew him to be, the eloquence of one who knew his subject and his own powers; but few guessed his powers. As he preached, he revealed the possession of those high qualities which make a preacher great; and withal, he was so gentle, so unassuming, so diffident of fame, that Northampton soon learned to honour him.





COLLEGE STREET CHAPEL, 1863.

His sermons were always cultured, literary compositions, and yet so simple that they appealed to the hearts of the meanest of his congregations as of the most learned and intelligent. Moreover, Mr. Brown never ventured on an argumentative sermon; his theme was always the enduring love of Christ. He preached not theological disquisitions, but proclaimed the Gospel as a finished and glorious account of human need and human hope. As time went on, Mr. Brown's pulpit style became more perfect, and probably he had not his equal among preachers for chaste and polished rhetoric.

In 1855 Mr. Brown, who had been doing yeoman service in Northampton and the surrounding villages, was elected on the Committee of the Baptist Missionary Society, an institution with which, from its inception, College Street Chapel has always been deeply interested. In 1859 he and Dr. Underhill, one of the secretaries of the Society, were deputed to visit the Baptist Churches in Jamaica, to carry them fraternal greetings from the old country, and encourage them to greater service. Mr. Brown and his Church both consented, and he anticipated a pleasant and useful time in the West Indies. His parting from his congregation and friends was truly a sweet sorrow. How it was borne is best shown in the special sermon Mr. Brown preached in his chapel on October 30, 1859, on the eve of his departure. In the following words he concluded an eloquent discourse, which naturally many thought might possibly be the last he would preach to them. A journey to America, in those days, was not the sort of picnic trip that the great Atlantic liners make it to-day. It was a journey fraught with uncertainty and danger. Mr. Brown preached from the words, "And we have known and believed the love that God hath to us" (1 John iv. 16):—

Do you want comfort? I can only say, with my parting words, "Believe in this love of God." Do you want strength? There is no other word, "Believe in the love of God." Do you want wholly to be holy, to be drawn to Him, to become strong for work, and willing to labour; it is only these same words which I repeat, "Believe in the love of God, which He hath for you." My brethren, O believe, and rest in Him with more perfect confidence. Let nothing separate you from this love of God. No, not sin; no, not vague suspicions of your hearts; no, nor trouble, "nor things present, nor things to come, nor life, nor death." Let nothing shake your confidence in the great love which your Father hath towards you. Inquirers, you want relief. You say, "O for light! O for repose! O for cheerfulness and hope!" Your relief, your encouragement, your light, your hope, is only this: "Believe in the love which God hath towards you." Believe it, and it shall be sunrise with you, and beauteous days shall burst upon you. You have

not to create it in Him. You have not to persuade Him. You have not to merit it. It is there. You have only to go, appealing to a love which is already there. And you that slight it, O criminal men!—slight that love, putting away the love of your Father, and rebelling against Him! Will nothing affect you? Is all this graciousness no more to you than the beautiful sunlight? I beseech you—I may never speak to some of you again, never to any of you again—by the love of God, which is in Christ Jesus our Lord—the only salvation for living, dying, immortal men, I beseech you fly to that love, and under its all-spreading wings may you rest for ever and for ever. My brethren, I leave you to-day with this thought: there is the love of God which He hath towards you, to take care of you; and there is the love of my Father to take care of me.

Mr. Brown started off on November 2. In Jamaica the deputation received everywhere a rapturous welcome. Wherever he went Mr. Brown shed around him the sunniness of his character. He was extremely observant, buoyant, and jovial. All were gratified beyond measure; for did not Mr. Brown come from the very home of Foreign Missions, the country which originated them? Was he not the pastor of the Church that more closely than all others was associated with the establishment of the Missionary Society? The immense audiences assembled to hear him hung upon his words of encouragement. Unfortunately for himself, Mr. Brown caught the West Indian fever, which laid him up and curtailed his journeys. When convalescent he made the mistake of going to the United States, where the colder climate of the continent had such an injurious effect upon his constitution, that he was never again physically the same man that he was before. His people gave him a cordial welcome on his return at the Corn Exchange at a reception meeting, on June 12, 1860; and the Missionary Society gave him their best thanks.

The next important event was the erection of a new chapel. To enlarge the old building was out of the question. It was too antiquated, too inconvenient. Nothing would do but pulling it down. Before Mr. Brown left England there was a movement for a new chapel and class-rooms. The question of enlarging the school accommodation had been before the Church for several years, and adjoining property had been purchased, by the favour of Mr. Cooper Cardwell, the owner, for the moderate sum of £550. Weekly contributions were arranged, and the money came in so well, that the people thought they should get a much greater sum and erect new buildings altogether, chapel and schools as well. The scheme was heartily taken up, and a good sum was soon got in hand; and, when Mr. Brown returned from America, matters were well under way. When

there was something like £3,000 in hand plans were asked for, and the usual difficulties arose. The first set of plans was sent back for alterations. When returned to the Committee they were submitted to Sir Morton Peto, M.P., who strongly recommended one signed "Nil Desperandum." The Committee immediately accepted another, signed "Corinthian." When the estimates came in they were thousands too high. "Corinthian" (Mr William Hull, sen., Northampton) modified his plans to meet the money question. The tender of Messrs. Smith Bros., Northampton, was accepted, and they were paid in all £6,623 9s. 6d. The last services in the old chapel took place on Sunday, July 6, 1862; and the last sermon was preached by the Rev. J. T. Brown, from the words:—

Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us (1 Sam. vii. 12).

The sermon, which was afterwards printed, was an extremely interesting historic discourse, reminiscent of the hundred and one associations of the old building. The congregation was far too big for the place. Mr. Brown's preaching had done wonders. In his work in the chapel the pastor was ably assisted by the organist, Mr. Alphæus Andrews, editor, with the Rev. Jonathan Whittemore, of Rushden, of the "Standard Tune Book," and the choir leader, Mr. Ebenezer Millard. Mr. Millard came to Northampton in 1848; and for the remaining fifteen years in which services were conducted in the old chapel, these two gentlemen considerably improved the music. During the building of the chapel the Sunday services were conducted in the Corn Exchange.

The new chapel and schools occupy the site of the former chapel, schools, and graveyard in front, and some adjacent houses, Essex's Yard, that were purchased by the trustees in 1858. The chapel has a noble Corinthian front, and affords ample seating accommodation for 1,100 persons. There are several vestries and committee-rooms, and a number of class and other rooms connected with the schools. Since 1863 the young men's rooms, class-rooms, and a room for Miss Hearn's class have been added at a cost, including purchase of buildings, of over £2,000. The covered baptistry is in front of the pulpit. The opening service was held on Thursday morning, November 26, 1863. The Rev. J. T. Brown, the Rev. E. T. Prust, pastor of Commercial Street Congregational Church, Northampton, and the Rev. William

Knowles, pastor of Hackleton Baptist Church, took part; and a special dedicatory hymn, written by Mr. Luke W. Moore, was sung. The Rev. William Landels, of Regent's Park, London, preached a fine sermon from

But God forbid that I should glory, save in the cross of our Lord Jesus Christ. (Galatians vi. 14.)

There were a public dinner and tea during the day, and a second service in the evening, when the Rev. John Howard Hinton, M.A., of London, preached the sermon. The Rev. Thomas Arnold, pastor of Castle Hill Congregational Church, Northampton, and the Rev. T. T. Gough, Clipston, took part in the service. An overflow service was held in the large schoolroom, where the Rev. James Mursell, of Kettering, preached. On the following Sunday the Rev. J. P. Mursell, Mr. Brown's old friend, preached at both services. Before the year 1868 the whole of the cost (£8,264 17s. 5d.) had been paid, and the two secretaries of the building fund, Mr. John Taylor and Mr. Joseph Foddy, were each presented, in recognition of their honorary services, with a splendid tea and coffee service bearing a suitable inscription. A handsome silver trowel was presented to Mr. Brown by the Sunday School teachers and scholars to commemorate his laying the foundation stone of the Chapel on December 9, 1862.

On January 28, 1869, the twenty-sixth year of his pastorate, and within ten days of his fiftieth birthday, Mr. Brown was presented with a purse of 150 guineas and a beautifully illuminated address. Mr. William Gray, the senior deacon, and Mr. John Perry, the treasurer, made the presentation in suitable terms on behalf of the church and congregation. This interesting ceremony took place in the chapel, which was artistically decorated for the occasion, and in the course of the proceedings a hymn was sung, specially written by Miss Hearn ("Marianne Farningham").

From about this time Mr. Brown the politician quieted down, though he is still the thorough-going reformer that he always was, and even yet, as a recent writer expressed it, he occasionally pronounces a brief benediction on Liberal platforms. But when he was the other side of fifty no Parliamentary election took place in Northampton without his having a prominent say in it, even to the addressing of discourteous crowds from the hustings on election days. He was largely instrumental in inducing Dr. Epps to contest the Borough; and, as the Northampton representative of the Anti-State-Church Society, he was

The Glens
Northampton
May 30/94

7 The Church Bldg. St.

Dear Brother,

The time has come for me formally to sever my connection with you. It is no easy matter, as you can suppose, thus to leave as nothing in a place where one has been so much for 50 years and I shall not attempt to express the feelings with which I now sadly refer. You will indeed wonder & gratulate for your long patience and great kindness - with deep regret that in many ways I have not deserved you better, and with much affection & love leave you the future in peace & prosperity may be more than the past - And W. Smith may find in you the same kindness & generosity as I have found, & that his ministry and service may prove a more profitable one.

of blessing, I hardly tender my resignation. O grace, mercy & love from God the Father and the Lord Jesus Christ "reach upon minister & people!" -

"Farewell. & God shall make us longer -
God farewell"

Yours sincerely
Wm. T. Brown

mainly the means of getting Mr. Charles Gilpin accepted as Liberal candidate for Northampton. He recognised, however, and Northamptonshire recognised, that his place was the pulpit, not the political arena. He had endeared himself through the twenty-five years to his silver jubilee more and more to his congregation, to his fellow Baptists in Northamptonshire and in the country, and to fellow workers in Christ's vineyard everywhere. Year by year he grew, and has still been growing, in the estimation of Nonconformists of all shades of opinion, until to-day, among them there is not a more popular man in Northamptonshire. Always ready to do his utmost, though recently increasing years compel him to forego meetings he would like to attend, he is everywhere an acceptable speaker. His geniality, his kindness, his inbred spirit of Nonconformity, his simple cultured method of speech, gain for him a name and fame wherever his presence is known; and there is probably not a parish in Northamptonshire and adjoining districts to the south where he is not personally known and revered and loved.

In 1873 the organ at College Street was purchased and opened. For the previous ten years there had been no instrumental music, but an excellent choir led the singing under the directorship of Mr. Millard. The chapel was closed for several weeks while the interior of the edifice was being decorated and the organ was erected. The services on the Sundays were again held at the Corn Exchange.

In 1877 Mr. Brown was appointed to the highest post his Church brethren have in their gift, the Presidency of the Baptist Union of Great Britain and Ireland. At the annual assembly, held on April 23 in London, he delivered a masterly address, followed by another of equal merit at the autumn assembly at Newport, on October 10. Both these addresses were printed. At the expiration of his term of office, on the motion of the Rev. Charles Williams, seconded by Mr. S. R. Pattison, the following resolution was carried unanimously:—

That this Assembly tenders to Rev. J. T. Brown its earnest thanks for the faithful, wise, and loving manner in which he has discharged the duties of the Presidency of the Union during the past year, and takes the opportunity of assuring him, on his retirement from the post which he has so ably filled, of the affectionate esteem in which he is universally held, and of the gratitude of the Baptist Denomination that he has been enabled to render such manifold and valuable services to our Foreign Mission and to the churches of our own country.

The autumn meetings of the Baptist Union were held at College Street on September 25 to 28, 1871, and were extremely successful. The gathering was very large. The address of the Rev. C. M. Birrell, of Liverpool, president for the year, was on "Northampton Memories," a most interesting historical paper.

In the summer of 1884, with a view of obtaining more accurate information regarding the work of the Baptist Missionary Society in Norway, Mr. Brown and the Rev. J. G. Greenhough, M.A., of Leicester, were sent on a visit to the Norwegian churches. They presented a valuable and exhaustive report, after visiting all the churches except Tromsø, Frederickshald, and Christiansund. They found deep religious fervour among the members, who were almost exclusively poor. Their poverty crippled their energy and zeal in every direction. Their chapels were all heavily burdened with debt, the interest on which and the incidental expenses swallowed up all the contributions. The ministers, therefore, were entirely dependent on the grants made by the Missionary Society, and without exception were sadly underpaid.

Mr. Brown's services in visiting Jamaica, and in later life Norway, were heartily and freely rendered, and it was a matter of deep regret to him that he was unable, in 1891, to accede to the request to visit the West Indies again. It was an important trait of his character that he loved the missionary spirit. He believed in the injunction to "Preach the Gospel to every creature." He has long been a strong pillar of the Baptist Missionary Society. But the needs of foreign peoples never blotted out the needs of villages at home. From two years after its inception he was the leading spirit for over fifty years of the Northamptonshire Baptist Home Missionary Society; and he presided at Kissingbury, where it was originated, at the jubilee services in November, 1891. He has invariably attended the meetings of the Northamptonshire Baptist Association every year since his first visit at Olney as a "Boy-Messenger"; he wrote many of the Circular Letters, and preached the Centenary Sermon at the services at Rushden in 1865, "The Memories of Our Fathers." At the united New Year's gathering of the Free Churches of Northampton in January, 1890, the following resolution was unanimously adopted:—

That this meeting having heard that their honoured Chairman, the Rev. John Turland Brown, has just completed the fiftieth year of his ministry, would give thanks to God for his long and most useful ministry in the town, in the county, and in the whole country; would thank him for the

brotherliness among them, which has grown into fatherliness; and would pray God that some of the brightest and best of the years of his usefulness and fellowship may be yet before him.

Soon after Mr. Brown's return from Norway it became patent to all that his increasing age necessitated some arrangement by which he could be relieved from some of the duties of the pastorate. Indeed, he wrote to the Church that he contemplated resigning. An invitation, however, was sent to Mr. Frank Ward Pollard to become co-pastor, and, assenting, Mr. Pollard went to Northampton in November, 1886, and averted the severance of Mr. Brown and the Church. Mr. Pollard is the son of Mr. Charles Pollard, of Kettering, and made his decision for Christ when a boy at school at Cowper's House, Huntingdon. He afterwards went to Gildersome, near Leeds, where, when a pupil in the Rev. John Haslam's school, he joined the Baptist Church of which his teacher was pastor. He gave his first address at the Sunday School at Gildersome. After a turn at local preaching he went to Regent's Park College, London, in September, 1882, and finished his course of study there in June, 1886. In November of the same year he went to College Street, where, as assistant pastor, he ministered with much acceptance for over five years. He then accepted a call to the Baptist Church of Sutton-in-Craven, Yorkshire. Before his departure the Church gave him, on January 17, 1892, a most gratifying address and a purse of £55. "We look back upon your ministry amongst us," said the address, signed on behalf of the Church and congregation, "with pleasure and gratitude. For we know that, coming when you did to the assistance of our dear pastor, that purpose has been faithfully fulfilled, and you have been a real help and comfort to him. We review with satisfaction the spiritual nature of your work. From your lips we have had only 'the faithful word' and the 'sound doctrine;' and in your visits to the homes made sad by sickness and distress, healing words have been spoken, and kindly sympathy shown, which will not soon be forgotten."

After Mr. Pollard's departure, Mr. Brown remained sole pastor. On October 3, 1893, he and Mrs. Brown quietly celebrated their golden wedding at their residence, The Elms, Semilong, Northampton. On the 29th and 30th of the same month, the jubilee of Mr. Brown's pastorate at College Street was joyously celebrated by special sermons and services on the Sunday, and meetings in the Chapel on the Monday. There was

a special gift to Mr. Brown of £1,050 from the Church and Sunday Schools, and other presentations from the Northampton Ministers' Fraternal, and the Church at Castle Hill to him; and from the ladies of the congregation to Mrs. Brown.

On May 30, 1894, Mr. Brown resigned the pastorate of the Church, but he by no means retired from active work. He was appointed President of the Northamptonshire Nonconformist Council, and at the annual meeting at Stony Stratford was elected an honorary member of the Northamptonshire Association of Baptist Churches with the standing and privileges of a pastor as before. He still takes important services in the village churches. The Church numbered 645 members at his resignation; when he accepted the pastorate there were 275.

Many funeral sermons have been published delivered by Mr. Brown on the loss of intimate friends, including the Rev. William Robinson, of Kettering; Rev. James Mursell, of Kettering; Rev. T. Marriott, of Milton; Rev. Nathaniel Rowton, his father-in-law; and others, especially friends connected with Northamptonshire churches. It was his practice, until 1893, at the end of each year to preach a sermon on the events of the past twelve months. These sermons were always eagerly looked forward to.

During the long period of his married life Mr. Brown has found in his beloved wife all that a minister's wife and helpmeet should be. She has helped and aided him by her wise and intelligent counsels in the difficulties which his fifty years' pastorate had necessarily not been without. In their early days she was the head of a Bible Class in College Street, which was very popular among the elder girls; and for years she conducted a Mothers' Meeting there. After the Nelson Street Sunday School was transferred to the Barrack Road Mission Hall Mrs. Brown took a great interest in it, and was for many years a very efficient worker there. In 1882 she was presented by the other workers with a Bath-chair and a finely illuminated address. Her delicate health would not then permit her to walk to the hall in the evenings, and the Bath-chair was given to enable her to attend. She is a lady of much refinement and considerable literary ability, and has published a number of "leaflets," which have been highly appreciated.





REV. PHILIP H. SMITH.



The Rev. Philip H. Smith.

THE Rev. Philip Henry Smith, the present pastor, succeeded the Rev. John T. Brown in 1894. Mr. Smith, who was born at Manchester on January 30th, 1864, was the fifth son of Mr. Joseph Smith, of Selly Oak, a village near Birmingham. The father was deacon and secretary of Harborne Baptist Church, Staffordshire. The son was educated at Bradford Villa Grammar School, near Birmingham. Being desirous of entering the ministry, he was anxious to go to College direct from School, but he was dissuaded from this course by the counsel of his grandfather, the Rev. Thos. Davey, of Gravesend, a well-known Congregational minister. Mr. Davey recommended that he should first gain experience of the world by business training. This advice was followed. He was apprenticed to a firm of merchants in Birmingham, and he worked his way up to be the head of his department. During this period he was actively engaged in religious work. He was admitted a member of Harborne Baptist Church, where his father was deacon, and he fulfilled with much credit the dual duties of organist and choir leader. In addition, he conducted a large class composed of working-men, who met at half-past seven on Sunday mornings; and he did much visiting during the week.

All this was excellent training for one destined to the ministry, and in due time it gave place to the education of the College. He entered Rawdon College in September, 1889. He was the senior of his year of six students, and afterwards became senior of the house, under Principals Rooke and Tymms. His five years at College were, moreover, five years of unbroken work with Professor Medley. So excellent and so studious a scholar was he, that the Rev. T. Vincent Tymms had no difficulty in heartily recommending him, his best

pupil, to the Northampton friends. He preached in the chapel on several Sundays in the latter months of 1893 and the first month of 1894. On January 31st, 1894, it was decided to invite Mr. Smith to the pastorate; and on February 14th, this vote was confirmed at a special meeting held in accordance with the terms of the Trust deed. Mr. Smith attended the annual meeting of the Church and Congregation on March 1st, and then announced his acceptance of the call to the Pastorate; but being desirous of completing his College course, he was not formally welcomed until June 19th, the month following Mr. Brown's resignation. His recognition as pastor did not take place until September 10th.

During his holiday of 1896, Mr. Smith was married at Wollerton Congregational Chapel to Miss Katharine E. Powell, daughter of Alderman T. P. Powell, of Wollerton. Mrs. Smith was a zealous worker in the church life of her home. She was the Church treasurer, a teacher in the Sunday School; and for seven years, single-handed, she maintained a Band of Hope of about 70 members. She moreover inaugurated a literary institute for the young people of the village, and it was so successful that very shortly a building was erected at a cost of £200.

The wedding took place on September 17th, and the following month, on the return of Mr. Smith to Northampton, he and Mrs. Smith received the warmest of welcomes from the members of the Church and of the congregation. At the meeting on October 15th, Mr. Smith was, in the name of the Church, presented with a purse of fifty guineas, two silver candlesticks, a silver salver, and a silver inkstand. The purse was beautifully worked in silks by Miss Frances Brice. Mr. John Taylor, through Mr. R. Cleaver, presented the pastor with a handsomely bound volume containing the history of College Street Church, and a collection of the works of the Rev. J. T. Brown. Some few days later, Mr. and Mrs. Smith were presented with a dining-room lamp by the children of the Sunday Schools.

The chief event of Mr. Smith's ministry has been the renovation of the chapel, which has been done at a cost of about £2,000. The opening services are fixed for December 12th, 1897, and will be in celebration of the Two Hundredth Anniversary of the formation of the Church on October 27th, 1697. The number of members of the Church on October 27th, 1897 (Bicentenary Day) was 648.



Missionaries Designated from College Street Church.

EUSTACE CAREY.

EUSTACE CAREY a nephew of the great William Carey, was born at Paulersbury on March 22nd, 1791. His father was a soldier. When he was quite a child, his mother removed to Northampton, and there Eustace spent a considerable portion of his time with two aunts at Cottesbrooke. He was a delicate child, and there is little doubt that it was the fresh air and outdoor exercise at Cottesbrooke that saved him from an early grave. He was baptised by Dr. Ryland at Northampton, on July 7, 1809, and joined College Street Church two days later. The following month he spoke by invitation before the Church, and on September 5th he was recommended to the Baptist Missionary Society. He was soon sent for tuition to the Rev. John Sutcliffe, at Olney, and there he remained for three years, going in 1812 to the Baptist College at Bristol. On January 19th, 1814, his public designation to India took place at College Street Chapel, in which the Rev. Andrew Fuller and the Rev. Robert Hall took part. He left Portsmouth for the East with his wife on February 20th, and arrived at Serampore on August 1st, where they were received by his uncle, Dr. Carey. He remained at Serampore about a year, and then went to Calcutta—the first resident European missionary there. He worked arduously among the natives and the soldiers. In 1819, he commenced devoting himself entirely to the heathen portion of the inhabitants. On account of ill-health, he was ultimately obliged to give up his work, and reluctantly he and Mrs. Carey returned to England by way of America. They left India towards the end of 1824, and reached Liverpool on August 3rd, 1825. He was never able to go back to India, but for something like 25 years he advocated the claims of the Missionary Society, visiting Churches for this purpose in all parts of the country. He died at his residence in London on July 18th, 1855, from a ruptured blood-vessel on the brain.

JAMES FLOOD.

The Rev. James Flood was born at Portsea, Hampshire, on September 13th, 1801; and at the age of 16 joined the Baptist Church at Salisbury, during the pastorate of the Rev. T. Saffery. He was educated with a view to the ministry under the Rev. William Gray, at Chipping Norton, Oxfordshire. Mr. Gray commencing his pastorate at College Street almost at the same time that Mr. Flood was adopted by the Missionary Society, it was considered a happy arrangement that the latter should be designated from his tutor's church. After a little preaching at Kislingbury, the designation to the West Indies took place on March 15th, 1826, on which occasion the charge was delivered by Eustace Carey. The same year, he sailed to Jamaica with Mrs. Flood, and occupied Annota, preaching also at Charlestown. Attacks of yellow fever so enfeebled him that he was obliged to return to England in 1831. With better health, he laboured about two years at St. Austell, in Cornwall, and spent some further time in travelling for the Baptist Missionary Society. In 1834 he settled at Melbourn, Cambridgeshire, and remained pastor of the Church there until his death, on December 21st, 1857. He was seized with unconsciousness soon after preaching on the Sunday morning, and passed away peacefully the following day. His body was interred in the burying ground of the New Baptist Chapel, Melbourn. Dr. and Mrs. Prince were baptised by him, and were members of his Church at Annota Bay.

HENRY CAPERN.

The Rev. Henry Capern, one of the most devoted of Bahama missionaries, was born at Tiverton, Devonshire, on February 26th, 1802. Although brought up in the Church of England, he became an active teacher in the Baptist Sunday School of his native place, and occasionally preached in the villages. After a course of study at the Baptist College, Bristol, in 1830 he went to Long Buckby, and was pastor there until he left in 1840 for service in the West Indies. The designation service took place at College Street Chapel on March 18th of that year, when the sermon was preached by the Rev. J. P. Mursell. In the Bahamas he succeeded the Rev. John Burton. Against all tyranny from the first he took a decided stand, insisting on the recognition of the legal rights of the people. Hence, though he was hated by those formerly owning slaves, he was loved by those whose cause his manliness and Christianity led him to champion. He conducted the mission for seventeen years, through-



REV. THOMAS MARTIN.

out with great efficiency. He was assisted after a time by Mr Littlewood and Mr. Rycroft ; he established day schools ; and he trained a native ministry. On account of the ill health of himself and his wife (a daughter of Mr. Upstone Goodman, of Long Buckby), he returned to England in 1857. He was chosen pastor of Bugbrooke Church the same year, and remained there, preaching with much success until 1867, when he resigned. Afterwards he retired to Belvedere, in Kent, where he died on April 13th, 1883, after a long and painful illness, aged 81.

R. F. LAUGHTON.

Richard F. Laughton, a portrait of whom is appended, was born at Grendon on July 11, 1838. Apprenticed at Olney, where he joined the Baptist Church, he removed to Northampton when about twenty, receiving his dismissal to College Street Chapel on March 2, 1859. He studied at Clipstone under the Rev. T. T. Gough, and, accepted by the Baptist Missionary Society, his public designation to China took place on November 5th, 1862. In consequence of College Street Chapel being rebuilding, the meeting was held at Castle Hill (Congregational) Chapel, at the annual services of the Baptist County Mission. He was married two days later to Miss Elizabeth Longland, of Olney. They reached China on March 25, 1863, and settled at Yentai, in the Bay of Chefoo. The story of Mr. Laughton's work during the ensuing seven years is an interesting story of arduous missionary effort. His usefulness in the spread of the Gospel can in no way be measured, and though, after a time, the climate seriously affected his eyesight, he continued hard at work, recognising that, if he could not see to read or write much, he had all the more time to perfect his acquaintance with the spoken language. In the spring of 1870 he was stricken with fever, and he breathed his last at Chefoo on June 21, at the early age of 31. He left a widow and three small children. He was buried in Chefoo Cemetery. There is a tablet to his memory in College Street Chapel.



WILLIAM BONTEMS.

The Rev. William Bontems was the grandson of a Jamaica

sugar planter. He was brought up in Northampton, working for his uncle, Mr. Richard Harris, builder, a member of College Street. He joined the Church on February 23rd, 1838, during the ministry of the Rev. William Gray, and in the following year we find him preaching before the Church and commissioned to preach in the villages. In 1841, when an agent of the Christian Instruction Society at Brentford, he was accepted by the Missionary Society, and was sent out with the Rev. John Williams to the station in Turks Island. They were received at Nassau by the Rev. Henry Capern. Mr. Bontems' health, and that of Mr. Williams completely broke down under the West Indian climate, and both were back in England within twelve months. Mr. Bontems was attacked most severely with yellow fever. When back in England a sphere of work was found at Horton College, near Bradford, for three years. For the next three he laboured at Boston, and in August, 1848, he was dismissed from College Street Church to Whitchurch, Shropshire, where he had been chosen pastor. In 1857 he went to Hereford; in 1861 to Hartlepool; and in 1863, by exchange, to Middlesborough-on-Tees. Here he was remarkably successful, but his health failed him, and his death on August 5th, 1868, closed a brief but eminently useful ministry in that town.

THOMAS MARTIN.

The Rev. Thomas Martin was born at Maghera, county Derry, Ireland, on March 9, 1825. He joined, when quite a youth, Dr. Carson's Church at Tubbermore, and was subsequently entered a student at Bristol College. At the close of his college course, at the age of 29, he was accepted by the Missionary Society, and in April, 1854, was designated at Bloomsbury Chapel for Indian service. He was sent to the district of Backergunge, and, with his head-quarters at Barisal, he laboured with consistent devotion for ten years. His work was conducted under various conditions and with varying success—hindered by the opposition of landowners, stopped by the Indian Mutiny, harassed by outrage. In 1865 he was appointed tutor at the Baptist College at Serampore, and for another ten years he filled that useful office. Twice he visited England; and on the eve of his second return to India there was a valedictory service (October 21, 1874) in College Street Chapel. The following year Mr. Martin was back in the Backergunge district, and there until April, 1883, he was chiefly engaged in the anxious and troublesome work of superintending the numerous native Churches which had sprung up, and the many

native pastors of the district. At the end of 29 years' service in India he finally left the East, "to the great regret of the Missionary Committee and of all his colleagues in India." From that time until his death Mr. Martin was regarded as a relief missionary, and he was for short periods three times in the West Indies. He preached occasionally in College Street, which Church he joined in January, 1895, and in other chapels in the district. He died at Northampton on September 11, 1897. He was twice married. His first wife, who was Miss Elizabeth Tingle, of Kettering, died in India. His second wife was the widow of the Rev. T. M. Thorpe, at one time pastor at Long Buckby. She survives him, as do a daughter and two sons—the Rev. T. H. Martin, of Adelaide Place Baptist Church, Glasgow, and Dr. J. H. Martin, of Leicester.

E. C. NICKALLS.

The Rev. E. Carey Nickalls was born at Northampton in 1862, and he was baptised by his father, at Clipston, on April 18th, 1878, at the early age of 14. The subsequent five years he spent in Northampton, attending College Street Chapel, of which Church he was a member. A speech by Mr. Baynes, delivered in the chapel, led him to offer himself for missionary work on the Congo. He went to Bristol College in September, 1881, and at the end of three years was advised by the Missionary Committee to prepare for work in China. He left England in the early autumn of 1886, almost immediately after the designation service at College Street Chapel, on July 24th. The Rev. J. T. Brown presided, and Mr. A. H. Baynes, secretary of the Baptist Missionary Society, and Dr. Culross, president of the Bristol College, both spoke. Mr. Nickalls went to the province of Shantung, where there were 63 native Christian churches and a thousand Church members. He is now connected with the Chouping mission, with which he has been associated since it was established; and he has been privileged to witness the remarkable results which have followed missionary labour in that district. Mr. Nickalls is accompanied in China by his wife, a daughter of Mr. Kirby, of Oxendon, near Market Harborough.

LILIAN AND FLORENCE BLACKWELL.

Mary Lilian Blackwell, daughter of Mr. John Blackwell, of Northampton, was one of two sisters sent out as Zenana missionaries in India. After a short medical training, with an especial view to Zenana work, she started for India in October, 1888, with the highest hopes of a most useful future. Her destination was Agra. The first year of a missionary's life abroad is mostly taken up with learning the language, and Miss Blackwell was not favoured with robust health. Still, so far as possible, she commenced work in the schools and Zenanas. She was the means of introducing Christian teaching into the Castle and district of Erki—a small native state among the Lower Himalayas. She was invited to Erki, with Miss Hartley, to prescribe for the Rajah's wife, and opportunity was given them to preach the Gospel to the whole household. Soon after this, while expecting the arrival of her younger sister, Florence, from England, Miss Blackwell was seized with serious illness, and in nine days, on October 18th, 1889—just a year after leaving Northampton—she peacefully and joyously breathed her last, at the age of 31. She was buried in the cemetery at Agra. Lilian Blackwell was a member of College Street Church, having joined in July, 1874.

Florence Blackwell, sister to Lilian, also a member of College Street, followed her sister to India a year later. She had been desirous of being a missionary from her childhood, and, like her sister, she was given a short medical training with this end in view. She was accepted by the Baptist Zenana Missionary Society in the summer of 1888, but, as she wished to get some experience of mission work before starting, she went to London, working among the poor in the East End, and amongst the sick in Tottenham Hospital. There was a valedictory service in the Baptist Mission House, London, on October 3, 1889, when Mr. A. H. Baynes, secretary to the Baptist Missionary Society, gave an address. She sailed from England on October 7, and reached Bombay the following month. For rather more than four years she worked energetically, ably, and usefully among the women of India, six months of the year in Agra, and the other six months in Simla. Finding, however, that her presence was needed at home, she gave up the work she loved so much, and returned to England at the end of May, 1894. She is now residing with her father in Northampton.



MR. WILLIAM RICE.



Notes and Dates.

THE following items in chronological order are derived chiefly from College Street Church Records ; though other sources of information, including State Records, Church Books of other Churches, pamphlets, and other publications have been freely laid under contribution. They are given as supplemental to the History of the Church contained in the preceding pages.

1672, May 13. License granted to Robert Massey to allow preaching in his house and barn at Northampton (page 2). It was here, without doubt, that the first members of College Street met for worship prior to going to Lady Farmer's house in the South Quarter. The change was probably caused by the great fire of September, 1675, in which Massey's house was destroyed. It was situate near the bottom of Abington Street, on the West side of Wood Street.

1697, Nov. 2. An entry in the Rothwell Church Book (page 2) under this date reads : "The church consented, having heard the report of their messengers, to give the church newly constituted at Northampton the right hand of fellowship ; but yet resolved to speak of it further on the Lord's Day." Prior to this, members of the Rothwell Church met for worship at Northampton. We find in the Rothwell Church Book several entries for the year 1698 referring to differences between members of College Street Church and Northampton members of the Rothwell Church. The matters were duly enquired into by the Rothwell Church, as was meet that a sister church should. One of the Rothwell members attended Castle Hill Church, and was forbidden.

1699, Aug. 31. Solemn day of fasting and prayer. Brother Jeremiah Bass chosen and ordained Deacon.

1700, July 14. Stephenton Church refused to give dismission to Mary Edwards, "because we were not of the same order."

Nov. 4. Bro. Nath. Brown appointed to attend Messengers' Meeting at Kimbolton, on Nov. 7th.

Dec. 19. Agreed to admit members of Mr. Ward's Church at Weedon "to sit down occasionally with us."

1700, Dec. 22. Agreed to admit similarly the members of Mr. Terry's Church at Kettering.

1701, Jan. 26. "A letter ordered to be drawn up to be sent to Mr. Nesbitt, of London, to desire assistance from the Churches there towards ye better carrying on ye interest of Christ amongst us." Mr. Nesbitt, a zealous Protestant, was compelled to flee the country. He was afterwards imprisoned in irons. In 1690, when only twenty-nine, he succeeded the Rev. George Cockayne at Hare-court, in Aldergate St., and continued there for 33 years. He died in 1727.

Feb. 1. An entry in the Rothwell Church Book under this date reads:—"A letter ordered to be sent to Northampton to John Shelton, and another to the Church there [College Street], to move them to a mutual and cordial reception of each other."

Mar. 11. It was agreed that Mr. Ward (if he comes to town) might preach amongst us.

June 9. Day of fasting and prayer to seek the Lord for more of His presence.

July 15. The Church "pitched" upon Brother Walt. Twigden as Deacon. Ordained October 7th.

July 17. John Rowley, "being under very low Circumstances" owing to recent losses which came to £60 or £70, "it was agreed to contribute to him ourselves; And also to send in his behalfe to other Churches." College Street collected £5 10s. 6d.; Weedon, £1 11s. 6d.; Rothwell, £1 5s.; Kilby, £1; Kettering, Wellingborough, and three other churches smaller sums; and "ye Church at ye Bagnio, London," £1 2s.; in all, £13 15s.

Nov. 9. Collected for the Church at Rothwell "towards ye Ministers House," £2 2s., and "the Deacons added 1s."

Nov. 18. Agreed to admit to occasional communion members of Mr. Negus' Church, Stephenton.

Dec. 25. "Commonly called Xtnas Day," a solemn day of fasting and prayer.

1702, March 24. "A solemn day of Fasting and Prayer on ye account of National Affairs that ye Lord would still bless & preserve England secure, & promote His own Cause & Interest, give ye newly-proclaimed Queen a Spirit of Wisdom and Government, &c." [Queen Anne.]

May 24. Consented that the pastor should go to London for 5 Lord's days "at ye Request of ye people at ye Bangio, &c." The Church at the Bagnio was a Particular Baptist congregation worshipping in a place of that name in Newgate Street. The people were gathered together by Hanserd Knollys, and were eventually absorbed in Mr. Franklin's Church.

July 30. Decided that several members were worthy of admonition for going to the Quakers' meeting, Kingswell Lane.

August 9. Fast day for Queen and next ensuing Parliament, and for success to our Armies.

1702, Sep. 20. "Collected at our Meeting place on Sep. ye 20th, 1702, ye sum of 9s. 6 $\frac{1}{2}$ d. for ye poor sufferers in the Burrough of Congleton in ye County of Chester (Endammaged by Floods, &c., £1620) by Virtue of a Briefe granted to the said Sufferers." This is the first of a series of collections on 106 briefs, extending from this date to December 18th, 1725.

Oct. 1. Bro. John Payne and Bro. Sam. Haworth cautioned against "exercising their gifts" in public "or before ye World."

October 22. From 10 till 2 on the first Tuesday in each month set apart for "ye Brethren of ye Church to exercise their Gifts in the Church by way of Propheying, &c."

1703, Feb. 9. Fast day on account "of ye Exceeding Wetness of ye Weather."

Feb. 25. Brother Paine admonished for public preaching at Weedon, on Sunday, the 14th.

Nov. 25. Weedon Church asked not to admit members of this Church preaching in public there without the approval of this Church.

1704, March 5. Collected £3 8s. 0 $\frac{1}{2}$ d. on a brief for "ye Reliefe of some Thousands of Protestants late Inhabitants of ye Principality of Orange (who through ye Cruelty of ye French have been forced to leave their Native Country & to part with all they had in this World)."

May 21. Collected 6s. 6d. on a brief for the widows and orphans of the seamen and mariners who lost their lives in the dreadful storm and tempest on November 26th and 27th last.

Oct. 1. John Cooper deputed to be assistant occasionally to the Deacon.

Oct. 29. Solemn Prayer with thanksgiving on ye Account of ye late Fires in this Town.

1705, Jan. 14. Thursday next was appointed "for a day of Thanksgiving to God for preventing ye Firing of this Town, in Frustrating ye many Attempts of wicked Agents late made."

1706, Aug. 28. An application considered from Ed. Gardner for dismission to Mr. Nathan Brown's people [St. James's End], formerly a branch of the Steventon Church.

Oct. 20. "Collected for Sam. Warrin of Danetree," £1 2s. 8d.

Nov. 20. A letter from Steventon Church says that Mr. Nathan Brown and his Society were once, most of them, a part of Stephenton Church, but they do not own them to be so now, but rather as a Church distinct from them. To this Church it seemed very clear that the Church at Stephenton had, at the time of Mr. Brown's ordination, actually, though not intentionally, constituted the other a distinct Church, in their giving him full power to administer ordinances, &c. (see June 10th, 1716).

1707, Feb. 12. Henry Thornton dismissed to the Church in Thames Street, London, of which Mr. Ridgeley is pastor; and Robert Cook to the Church in great East Cheap, in London, of which Mr. Noble is pastor.

March. Collected for Mr. Joseph Hussey's Church at Cambridge, towards their Meeting House, £3.

Aug. 24. Collected for Mr. Millet's Church, Pulham, Norfolk, towards their Meeting House, £1 19s. 2d.

Nov. 2. Collected on a brief 4s. 6d., towards repairing the Church and Tower of Orford, Suffolk.

1708, Mar. 7. "A French Army with ye pretended Prince of Wales attempting to invade Scotland, this Church being grieved thereat appointed Wednesday next to be observed as a day [of] Fasting & Prayer to ye Lord that he would please to frustrate their designs & divert so sore a Judgment."

April 8. Mr. Rudd's ordination to be pastor of the Church at Weedon beck.

April 13. Day of Thanksgiving for the frustration of the French Invasion.

May 26. (In Whitsun-Week, so called.) Samuel Haworth chosen & ordained deacon.

Nov. 5. Kettering Church, of which Mr. Terry of late was pastor, receiving into communion some persons under censure, being excommunicated from some of the Churches in communion with this Church, this Church judged it disorderly, and determined no longer to admit George Lamley nor Elizabeth Brine to occasional communion as members of the Kettering Church.

1709, Feb. 20. In view of the ordination of Mr. Thomas Tingey as pastor of Castle Hill Church, Northampton, the Church declared its willingness to hold communion with Castle Hill.

April 17. Collected for Fran. Cave, Brigstock, £2 13s.

June 19. Collected on a brief 2d. towards the rebuilding of the Church of Llanvilling, Montgomeryshire. From November, 1707, until this date the sums collected on briefs for restorations or repairs of parish churches gradually diminished. On June 26th, 1709, another brief for another church "was read publickly at our Meeting-place, But nothing was contributed." This was the fate of nearly all the subsequent briefs on behalf of parish churches.

June 22. Mr. Robert Hanwell installed into ye pastoral office at Newport Pagnell "after ye way and manner used by ye purest Congregational Churches, etc. Wherewith our Church signifieth their satisfaction."

Oct. 2. Tuesday next appointed Fast Day on account of the distress by reason of dearness of Corn, deadness of Trade, &c.

Oct. 2. "Collected at our Meeting place, &c., Octo. ye 2d, 1709, ye sum of £2 10s. towards ye Reliefe Subsistence & Settlement of ye poor distressed Palatines, late Inhabitants near the Rhine



MR. THOMAS PRESSLAND.

in Germany fled for Refuge (to ye number of near 8000 Men, Women & Children) into this Nation, by reason of great Hardships & Oppressions they sustained from ye French By Virtue of a Briefe granted to them by ye Queen."

1709, Dec. 18. Collected for Rachael Jeffrey, Daventry, 11s.

1710, Feb. 8. The Church judged it fruitless to prosecute the attempts at arranging communion with Castle Hill Church, "considering what spirits they appear to be of."

Sept. 27. Thomas Howard given liberty to have occasional communion with the Church at Stephenton.

Oct. 29. Collected for Anne Payne, Nobottle, 11s. 6d.

Dec. 26. Elizabeth Shepherd proposed communion with the Church, being dissatisfied with the Church at Potters' Pury, Mr. Robinson, pastor (and before him Mr. Harrison), "they being wide Presbyterians."

1711, Feb. 1. Brother Bass, deacon, informed the Church he was three quarters of a year behind in payment of the rent of the Meeting-place.

Mar. 11. Collected for John Chater, Brafield, £1 3s. 0½d.

May 6. "Collected for ye Church at Wellingborow, to which Mr. Betson is Pastor, towards a Burying-place & paying for their Meeting-House, £1."

May 13. "Only 4d." collected on a Brief for rebuilding the parish church of St. Mary on the Wall, Colchester, "demolished in ye late Civil War."

May 20. Thomas Howard appointed messenger at the en-churching of "a people at & about Eatton in Bedfordshire."

May 27. Mr. Davis (Rothwell) asked to break bread at the Church on [June] 10th, in the absence in Yorkshire of the pastor and his wife.

Sep. 19. Collected for Will. Sommerley's "Coffin, &c." 7s.

1712, Jan. 6. Reply to a letter from the Church at Marsh and Whittlesey asking the Church's advice.

Jan. 18. Collected for one Bazeley, Wellingborough, 11s.

Feb. 17. Benjamin Skinner admitted from Hail Weston Church, and by invitation preached in the evening.

March 26. Benjamin Skinner "sent forth by & from ye Church to preach ye Gospel publickly."

June 1. Collected for Mr. Bedford, of Newport Pagnell, 12s. 1½d.

June 8. Collected on a brief, 5s. 5d. for the relief of the poor sufferers at Little Brickhill, Buckinghamshire, & at Towcester, endamaged by fire to the amount of £1,270.

Aug. 20. Elizabeth Smith dismissed to a church in Tuley Street in Southwark (Mr. Wallin, pastor).

1712, Nov. 30. Collected on a brief, 1s. towards rebuilding & repairing the parish church and steeple of St. Clement, at Hasting, "ye said Steeple being a Sea Mark."

1713, Jan. 14. Mark Weston, who had been pressed occasionally to preach, cautioned against meddling in his preaching with such things as he understood not, and against broaching or maintaining any notions or opinions in doctrine that be not consonant to "The Analogy of Faith."

Jan. 25. Collected for Mr. John Chater, of Olney, £1 2s. od. And on February 22nd, 1713, "Collected for him again, he preaching here," 7s. od.

May 3. Messengers appointed to attend at Goldington near Bedford on the 7th, to witness ten persons "Constituting & Incorporating themselves into a Visible Congregational Church."

Aug. 12. Messengers appointed to attend the ordination of Mr. Joseph Perry to the pastorate of the Church at Flowre.

Sep. 20. Collected for a family at Heathencote, sufferers by fire, 10s. 6d.

Sep. 23. Mark Weston, whose "Judgment was for strict Communion with Baptized Believers as such," dismissed to the Church at Arnesby in Leicestershire.

Sep. 23. Benjamin Skinner dismissed to the newly planted Church at Goldington.

Oct. 4. Messengers appointed to attend the ordination of Mr. Benjamin Skinner as pastor of the Church at Goldington on the 6th.

Oct. 25. Messengers appointed to attend the ordination of Mr. Thomas Wallis to the pastoral office at Kettering on the 29th.

1714, Aug. 29. Messengers appointed to attend the ordination of Thomas Curtis as pastor at the newly-planted Church at Ringstead on September 2nd.

1715, Jan. 2. Messengers appointed to attend the ordination of Mr. Matthias Maurice at Rothwell on the 6th ["in which Act ye Elders of ye Church laid their Hands on him"].

Mar. 18. Collected for Mr. Peter Davenport, a Minister coming from Liverpool, preaching here, 15s. od.

April 10. Before agreeing to send messengers to attend the ordination of Mr. Foster at Flowre on the 21st, the Church decided to enquire about that Church's proceedings in reference to Mr. Perry's removal.

April 19. Reported that Flowre Church acknowledged their failing and irregular proceeding about Mr. Perry. Messengers accordingly appointed to attend Mr. Foster's ordination.

April 24. By request, letter of advice sent to the Church at Kimbolton in their present distress, caused by differences arising amongst them.

1715, Aug. 14. Collected 4s. 1d. for the relief of sufferers by fires in Staffordshire & Gloucestershire "by Virtue of a Briefe granted to them by our rightfull Sovereign King George." On the same date collected 13s. 6d. towards the relief of poor sufferers "by ye Mortallity & Loss of Cattle, viz., 5418 Cows & 439 Calves by a malignant & infectious Distemper" prevailing in several parts of Middlesex, Surrey & Essex, the loss sustained (deducting all moneys "received from his Majesty's Royal Bounty & otherwise") being £24,539 14s. and upwards.

Aug. 18. Ann Cattell dismissed to Mr. Skepp's Church near Cripple-Gate in London.

Oct. 30. Tuesday next appointed a day of Thanksgiving for the frustration of designs against the king and constitution.

1716, Jan. 11. Mary Tebbutt dismissed to the Church at Wallgrave.

Mar. 14. Ann Smith, belonging to the Church at Wallgrave, received. Wallgrave refused her dismission "because we practised Singing publickly and admitted Sts as Sts (without respect to Baptism) into our Communion and held Communion with ye Church at Rothwell, &c." It was explained further in the minute that the people assembling at Wallgrave were not separately embodied as a distinct particular Church till some time after Ann Smith had joined them.

April 25. The case of Elizabeth Scott considered. She had been for some years member of ye people assembling in St. James' End, but was dissatisfied with John Collis as Pastor and their way in calling and enstalling him. She desired to join this Church, and on asking for her dismission was admonished.

June 10. Daniel Weston, his case being the same as Elizabeth Scott's, considered. It was found by a letter sent from the Church at Stephenton in November, 1706, that the St. James's End people were formerly a branch of that Church, and several times refused (upon ye Church's proposal) to be constituted a distinct Church. Stephenton Church accordingly considered that they left in a disorderly manner. This Church now concluded that the St. James's End people had unduly and irregularly assumed to themselves ye Name and Prerogative of a Church, and therefore persons could be received from them as persons out of the World. This conclusion was arrived at June 17, 1716.

July 1. Seven men at Olney wrote complaining of want of soul-food. All parties exhorted to unite together.

Aug. 29. Bro. Richard Dickens exercised his Gift before ye Church. Letter read from Sister Sarah Cooper blaming the Church in several things relating to her Husband's not making the Gallery, &c.

"I [Rev. John Moore] collected from House to House for Mary Hewitt, who lies in ye Jayl, 10s. And given to her by J. B. [Jeremiah Bass] our Deacon, 8s. 10d. In all, £0 18s 10d."

1717, Jan. 23. Bro. Henry Thompson dismissed to the Independent Church in Jewen Street, London; Mr. Neale, pastor.

Feb. 3. Collected on a brief "ye Sum of 7s. 4½d. towards ye Reliefe of ye Reformed Episcopal Churches in Great Poland & Polish Prussia, & of ye University & College of Enyed . . . in Transilvania, Sufferers by ye Fury of War & by ye Tributes & Taxes of ye many Exactions Required of them, &c."

March. "Collected for Jer. Bass & his Wife A.D. 1716 & Mar. 1717, Besides what several persons gave to his Wife more privately, £1 1s. 8d." Jeremiah Bass was deacon (page 4), and had evidently fallen on evil times.

March 6. Bro. Bass acknowledged his evil in preaching publicly abroad (16 miles off) [? Newport Pagnell] without the allowance of the Church.

July 10. Bro. Merival and Bro. Cooper installed Deacons. Messengers instructed to go to Wellingborough on the 1st August; Wellingborow Church writing that they had fallen into great Differences.

July. Collected "from House to House, &c.," for the new meeting place at Newport Pagnell, £6 1s. 8d.

Collected for Matthew Snelson going to London for Cure [of the King's Evil?] £2 1s. od. And in 1719, "collected for Matthew Snelson, about 15s. od."

Aug. 4. The Messengers who went to Wellingborough reported that Messengers from the Major part of the Church at Flowre were there with a letter to the effect that if the Churches that sent messengers to Flowre at the desire of their minority did not, within three weeks, prove the lawfulness of their so doing, or acknowledge it as their evil, they would declare non-communication with them.

Aug. 18. Letter sent to Wellingborough advising "That ye Money Collected ought to be laid out for that very use for which it was gathered, viz., for ye Meeting place and Burying Ground, which they had long enjoyed and ye use of, and not put to other uses."

Oct. 2. Letter read from ye Minor part of ye people at Flowre stating that after ye long continued differences and contentions in their Church, ye Major part had openly (at a Church Meeting Sept. ye 5th) by a Formal Act withdrawn from them as disorderly Walkers.

Nov. 13. Six persons admitted members by dismission from Flowre desired dismission back to Flowre to the people who assemble in ye Meeting-House there, who were lately withdrawn from ye Major number and have since that (as ye Church) renewed Covenant together.

Dec. 8. Two members dismissed to Mr. John Skepp's Church, near Cripple-Gate, London.

Dec. 25. Unanimously agreed to convert the Garden behind the Meeting House into a Burying-place if the Trustees consented.

1718, Feb. 2. A Church lately gathered at Clipson desired incorporation with this Church until they had a pastor.

Mar. 16. Ten queries sent by the Church at Weedon, Mr. Foster, Minister, received an answer in general.

Mar. 23. Messengers appointed to attend a meeting of messengers at Olney on April 4th, at the request of a people there styling themselves ye Church of Christ.

Mar. 30. A letter read from another party at Olney, also styling themselves the Church of Christ, to whom Mr. Williamson preaches. It appeared that the two parties, originally one Church, had divided through differences. The Church on this information decided to send no messengers to Olney.

April 13. Messengers appointed to go to Flowre to witness the ordination of Mr. Jo. Perry to ye Pastoral office (afresh).

April 30. John Moore, Pastor, gave in his account as to receipts and disbursements for and about the New Meeting-House on ye West side of Colledge Lane, and ye Tenements thereunto belonging.

June 29. Messengers appointed to attend the settling of some of the members of Wellingborow Church (to which Mr. Betson is pastor) as a distinct church to themselves at Olney, on July 4th.

Sept. 3. A letter of thanks ordered to be sent to the Managers of the Fund in London for the better Support of Countrey Ministers of the Baptist Perswasion, for having transmitted £5 to Northampton.

Sept. 21. Messengers appointed to attend the settling of Mr. George Brincklow as pastor over the Church at Clipson, on the 24th.

Oct. 26. Messengers appointed to attend the ordination, on the 28th, of Mr. Dawson as pastor over the lately-constituted Church in Olney.

Nov. 26. "The Church understanding that ye Church at Goldington allowed their Pastor and Gifted Brethren to preach to a disaffected Party at Wellingborow (some whereof are Persons Excommunicated from ye Church to whom Mr. Betson is Pastor, &c.) judged it requisite (by virtue of Comunion with them) to write to dissuade them from so far countenancing ye said Party."

Brother Sharman of Wellingborow dismissed to the Church at Higham Ferrers.

1719, Dec. 20. "Collected at our Meeting place Decem. ye 20, 1719, ye Sum of 7s. 6d. towards ye Reliefe of ye poor Sufferers by Fire at Thrapston in ye County of Northampton Endamaged ye Sum of £3,748 & upwards By Virtue of a Briefe granted to them."

1720, Jan. 1. Richard Dickins, Mary Perry, and Sarah Muscott dismissed "to ye People at Flowre."

Jan. 6. George Kirkham, Miller at Nun Mills, desired communion with the Church, but first of all wished the Church to take into consideration "as touching his grinding on the Lord's day."—Flowre People still holding the Meeting House without giving satisfaction to the other Party (now Assembling at Weedon) neighbouring

Churches were appealed to. Answers were received from Mr. Hannels' Church at Newport, Mr. Dawson's at Olney, and Mr. Davis's at Higham Ferrers, "wherein they all exprest themselves to be of ye same mind with us, viz. : That Flowre people ought (not only for peace sake but) in point of Conscience and Justice to give Satisfaction to them at Weedon," &c.

1720, Mar. 20. Mr. Wills dismissed to the Church at Kettering to which his Son is Pastor.

Mar. 23. Sister Mary Watts, Bedford, desiring her dismission to Mr. Chandler's Church there, Mr. Moore was instructed to write whether that Church still continue ye same as to its Constitution Faith and Order as it was formerly in Mr. John Bunyan's time.—Now judging Flowre people not only to be guilty of Evil in detaining ye Meeting-House, &c., but to be & remain obstinate, the Church resolved upon Non-Communion with them.

Aug. 14. Brethren were appointed to go to Sister Brierley to exhort her to keep her place and to leave off going to ye general Baptists Meeting, which was probably the Church meeting in the building still standing in Court number 6, Bridge Street.

Sept. 25. Sister Brierley admonished for neglecting to keep her place, and for frequenting ye General Baptists Meeting.

Oct. 26. Reply from Bedford, being to the effect that the Church was on the same Foundation and was of the same Faith and Order as in Mr. Bunyan's time, Sister Watts was dismissed to the Bedford Church.

Nov. 6. Friday next appointed to be observed in Prayer on account of the Distress of the Nation and the Degeneracy and Divisions in the Churches.

1721, April 26. By request, advice sent to the Church at Ringstead.

Sep. 21. Messengers appointed to attend the ordination of Mr. Gibbons as Pastor of the Church at Olney on the 22nd.

Oct. 7. The Church being informed "that Bro. J. White is received into ye communion of ye people assembling at Ed. Garner's," appointed two brethren to make enquiries.

Oct. 15. Thursday next appointed for Fasting and Prayer on account of the Plague, &c.

Oct. 19. Bro. Sam. Haworth invited to exercise his gift of preaching.

Oct. 25. Messengers appointed to attend the ordination of Mr. William Hall as Pastor of the Church at Higham Ferrers on the 29th.

Oct. Collected towards the new meeting place at Steventon, £2 6s. od.

1722, March 7. Bro. Jo. White blamed for "exercising publicly & perverting some Texts of Scripture." He appeared very obstinate and vindicated himself in what he had done, whereupon he was invited to exercise at the next Church Meeting.

May. 27. Collected 10s. 6d. on a brief in respect to damage occasioned by the inundation of the sea in Lancashire.

July 29. Collected for Wm. Vintner, of Cranfield, 11s. 6d.

Oct. 7. David Selby, London, dismissed to ye Church of Christ in Wapping to which Mr. Dawkes is Pastor.

Nov. 4. By request Messengers sent to advise Wellingborough Church, Mr. Betson, Pastor, in their present distressed Case.

Nov. 11. The Messengers reported that the major part of the members of the Church at Wellingborough had gone off to the disaffected Party, some of which Party had been excommunicated. Messengers appointed to attend the ordination at Oundle of Mr. Walter Overston over the Church at Thorp-Water-Field and Oundle.

Nov. 25. Collected 8s. 4½d. on a brief for the inhabitants of Brixthelmston [Brighton] "to enable them to make Fortifications for ye Preservation of ye said Town against ye Rage of ye Sea."

1723, Feb. 17. Letter from the Church at Wellingborough requesting Messengers to attend the ordination on the 21st of Mr. William Graunt as Joynt Pastor with Mr. Betson. The Church concluded not to send Messengers, as not being satisfied about a Church having 2 Pastors at ye same time.

1724, Feb. 18. The Church was informed that the two Parties assembling separately at Weedon and Flowre were reconciled and re-united.

Feb. 26. New trustees of the Meeting-place nominated.

June 21. Collected for the Church at Higham Ferrers for their Meeting Place, £1 6s. od.

1725, July 25. Collected for Nathaniel Bayes, Mears Ashby, 10s. 6d.

1727, Jan. 14. Rev. John Moore "died with Grief."

1734, Jan. 10. Seventeen members received from Mr. Grant's Church, Wellingborough. This was directly after the Church had been re-formed (page 18), and included several who had previously been members of College Street Church.

1748, Aug. 21. (Page 22.) Samuel Lambert of Olney received into communion. After sermon on Feb. 3, 1751, at the request of the friends at Weedon he was called to the ministry. "He proved a useful Servant of Christ, and is still [1793] Pastor of a Church at Isleham in Cambridgeshire."

1749, Aug. 13. Mrs. Denny dismissed to the Church at Kelsoe where Mr. Denny preaches. "He is now Pædobaptist Minister at Long Bugby. He was a Native of Barby; and she is yet alive, July, 1792." Mr. Denny died in 1813.

1752, March 22. After a considerable trial, Brother Tolley called to the pastoral office, but, for various reasons, the ordination did not take place until June 9th, 1756.

1760, March 16. Samuel Brooks called to the ministry. Dismissed to Ashford, Kent, where he became pastor. He afterwards left the ministry.

1762, Dec. 10. Elizabeth Looker joined the Church. She afterwards was "deluded," and went after Walker. The Church on the Green, Northampton (page 19), called out Brother William Walker to preach.

1763, May 5. Thomas Whitehead, of Kingsthorpe, dismissed to Folkestone, where he became Baptist minister.

May 15. Joseph Ayre, schoolmaster, Moulton, after being tried as a preacher for twelve months, given a letter to preach at Tetbury, Gloucestershire. He was afterwards dismissed to the Church there. He subsequently went to Warwick, and "proved a wretched Antinomian."

1764, May 11. Mary Smith, of Helcott, admitted member. She married the Rev. John Stanger, of Bessels Green, Kent. Mr. Stanger was a member of a family among whom was one of the earliest General Baptist preachers in Northamptonshire (William Stanger, Weston-by-Weedon). John Stanger offered the ordination prayer for Carey at Moulton in 1787.

Nov. 4. William Wykes, junior, received into the Church, baptised Dec. 16th, at 7 in the morning. After commencing preaching at Northampton, in 1768, he was several years minister at Kingsbridge, Devonshire, and afterwards at Carlton, Oundle, and Leicester. He died at Northampton, May 5th, 1785.

1767, Sept. 11. William Button, one of "three little boys" who joined the Church and were baptised on this date (page 31), was subsequently dismissed to the Church in Unicorn Yard, London (Rev. W. Clarke). He was a boarder at Mr. Ryland's school, and was one of the founders of a little Society, aptly described by Dr. Culross as "College Lane Christian Endeavour." He became "pastor to part of Dr. Gill's Church."

1768, March 13. Abraham Abbott, a young man of Kingsthorpe, joined the Church. He was afterwards chosen deacon, and died on the last day of 1820.

1770, March 4. John Sandys, from Ulverstone, Lancashire, received into the Church. He was afterwards recommended for assistance to the Particular Baptist Fund in London, and became pastor of the Baptist Church at Shrewsbury, and at the Adelphi.

1771, Aug. 4. Church's call to preach to John Curwen, aged 25. Dismissed to the new church at Fenny Stanton, Hunts, June 5th, 1774.

1772, July 17. Anne Harris, daughter of Mrs. Slinn, the wife of Reader Slinn, admitted. Reader Slinn, twice married, published "The Believer's Alphabet; Or, Christ the Believer's Friend: set forth in Four-and-Twenty Particulars. Being the Foundation of Several Discourses, Preached at Middleton-Cheney, in Northamptonshire, in January, 1776. By Reader Slinn, Drum-Major, Northampton." A second edition was issued in 1777.

[1773?] Seventeen members united in advising the Church at Bedford to dismiss the Rev. Josh. Symmonds for becoming a Baptist.

1774, May 6. Bithiah Gibbons Rutt, aged 14, admitted. She married, as his second wife, Joseph Timms, deacon of the Baptist Church at Kettering, and one of the thirteen founders of Modern Missions (page 39).

July 22. Ebenezer Smith, who had joined the Church in August, 1772, dismissed to Bristol College. He became assistant pastor to Dr. Giffard. Dr. Ryland afterwards wrote opposite his name in the Church Book, "Gone into Elliott's Scheme since," but the precise significance of this entry is not clearly known.

1776, April 30. "Paid Cox Minister's Dews, £0 3s. 9 $\frac{3}{4}$ d." This was to the Vicar of All Saints'; and, in later years, the payment was styled "the Vicar's Rate."

May 10. Three sisters named Neale admitted. They were dismissed to Luton in 1792, where they opened a school. The youngest of the three, Henrietta Neale, published "Amusement-Hall," "Sacred History in Familiar Dialogues," and "Britannus and Africus," and after her decease, selections from her diary under the title "Experimental Religion Delineated," were published, with a preface by Dr. Ryland, in 1803.

1777, April 11. Joseph Dent elected deacon with Mr. Trinder. Born in January, 1744, he joined the Church in 1767, and commenced preaching services at Milton, the beginning of the present Church. He served the office of deacon for no less than 57 years. "As a member few excelled him in uprightness of conduct and steadfast perseverance in the Ways of God," and as a deacon "his labours, his advice, and example will be remembered as a pattern." He married Elizabeth Ryland, daughter of the Rev. J. C. Ryland, and died on January 7th, 1834, within a few days of completing his ninetieth year.

April 11. Thomas Trinder and Joseph Dent appointed deacons. Mr. Trinder, a native of Cheltenham, went to Northampton at the age of 22 to become usher in the school of the elder Ryland. After a brief stay he went to London (dismissed to the Rev. Mr. Hitchin's Church, in White Row, Spitalfields, 22nd April, 1764), but, returning to Northampton, married, in 1768, Miss Martha Smith, the mistress of a boarding school for young ladies. Mr. Trinder assisted his wife in her school duties, and wrote several school books. In

early life he was a Pædobaptist, but, going exhaustively into the whole subject, he became a convert to believers' immersion. He was baptised in 1792, and died on November 2nd, 1794, at the age of 54. He left £150 to the poor of College Lane Chapel.

1777, June 5. Lady Glenorchy at the Thursday evening service. Dr. Ryland preached.

1779, July 1. Stephen Smith, a Pædobaptist, received from Castle Hill, November, 1776, and called out to preach, died.

1780, Dec. 8. Richard Hobson (aged 23) and Esther, his wife, admitted. They afterwards removed to Paulerspury, and were dismissed to Towcester Church. Richard Hobson died March 2nd, 1826. His brother William married Carey's sister Ann, and was one of the founders of the Missionary Society. James Hobson, who joined the Church on November 28th, 1779, was another brother. His son used to speak of the earnestness of his father's religious convictions, and how, Sunday by Sunday, he stoutly traversed for many a year the nine long rugged miles from Walgrave to College Lane Chapel for the benefit of the ministry of John Ryland, who had been "made useful" to him. He was eventually dismissed to Kettering, the Church there being nearer to Walgrave. "Mary Hobson, a young Woman, Niece to the Revd. Mr. Ward, of Spaldwick, awakened under her Uncle when on a visit to her Mother at a village called Cottesbrooke," who declared her experience and was received on December 9th, 1770, seems to have been aunt of the brothers.

1781, July 22. John Barber Pewtress dismissed to Roade. He entered on the ministry "without the call of the Church," and went to Roade "with a view of settling there as pastor of a sister Church, connected in Association with us." After consideration, the Church dismissed him without calling him out.

Sept. 2. Andrew Pell and William Pell, of Guilsborough, and Edward Sharman, of Cottesbrooke, dismissed to found a Church at Guilsborough. An unpretentious chapel was erected the same year. The new church was subject to remarkable annoyances. Part of a brick wall belonging to the meeting house "was outrageously pulled down;" and on Christmas Day, 1792, the chapel was destroyed by an incendiary. Mrs. Lowke, a member of College Street, also dismissed to Guilsborough, was frightened to death by this conflagration. A reward of fifty guineas was offered by the Baptists, and £200 by Government, without the offender being discovered. Sharman was chosen pastor at Moulton, in succession to Carey, who left in 1789, but in a few years he turned Unitarian and left, printing a succession of pamphlets on the Trinity. Sharman's wife had been a member of Castle Hill Church. Andrew Pell's "experience" began with six years (1768-74) "hellish blasphemies."

1784, July 13. John Mitchell excluded for going to the Play-house.

1786, Dec. 8. The Rev. John Luck, for many years deacon, dismissed to Hackleton in order to his settling there as pastor. In November, 1774, after being deacon 14 years, he was called out to preach, and "being generally employ'd in the Ministry he intermeddled very little with the affairs of the Church." His wife, however, was ultimately excluded on account of not filling her place, her reason being "chiefly on Occasion of her husband not being asked to preach oftener in time past."

1791, Oct. 30. John Adams, admitted member on November 10th, 1771, excluded "for his virulent opposition to the Pastor and disaffection to the Church, having sunk into deep Antinomianism and became a great Admirer of Hunt the Antinomian Writer"

1792, Sept. 30. At the suggestion of the Trustees, a Committee appointed to control the choosing of tunes for hymns and Psalms. "One of the oldest members on the subject of psalmody, noticed the impropriety of the posture generally used in singing (viz.) that of sitting, others who were previously convicted of its impropriety immediately concurred with him and many in consequence engaged hereafter to stand, convinced from both reason and Scripture that that is the properest posture for that act of worship. See 1 Chron. 23, 30 : Neh. 9, 5 ; 12, 31, 39, 40 : Isai. 1, 2, 3 : Rev. 7, 9, 11 ; 15, 2.'

1794, April 13. The Rev. Mr. Redding, of Truro, who was "supplying" the Church, baptised five persons admitted into Church membership two days previously. He was invited to accept the pastorate, but eventually declined.

1795, Nov. 23. Thomas Wykes, deacon for eleven years, died. His funeral sermon was preached by the Rev. Samuel Pearce.

1797, Feb. 9. Consent given to Thomas Berridge to preach in the villages and to supply churches occasionally. On November 7th, 1802, he was dismissed to Moulton, of which Church he was ordained pastor the previous April. He was a draper of Northampton, and for sixteen years was honorary pastor of Moulton Church. During his pastorate a gallery was built, and a vestry with the baptistry within it. He established the Sunday School and commenced preaching services at Pitsford.

1800, Aug. 16. Paid the Rev. Mr. Millar, vicar of All Saints', as an acknowledgement for the ground taken into the Vestry, College Lane, to be continued yearly, 10s. 6d. This ground was relinquished at the building of the new chapel.

1805, Aug. 1. Thomas Turland, William Brown, Alice Adams, John Wheeler, & Jene Wheeler dismissed to form a new Church at Bugbrooke (p. 50). The Church was formed on August 5th ; and Mr. Wheeler became the first pastor.

1807, Apr. 14. "Making 9 Gallons of Mead for Vestry, £2 8s. 7d."

1808, April 8. Thomas Coles dismissed to Gretton, where he became pastor the following month.

1809, Feb. 20. "To 34 lbs. of Honey for Wine, at 1s. 1d. per lb., £1 17s. 4d."

March 26. (Page 44.) The Rev. George Keeley went to Ridgemont, where he opened a school. "The Rev. Geo. Keeley sail'd with his family for America, in the Rockingham, 10 May 1818. I accompanied him to Gravesend & last heard of him as a representative of one of the States." (MS. Diary of William Hickson.)

William Coles, called to the ministry in Mr. Tolley's time (1755-8) became Baptist minister at Maulden (Bedfordshire), and died at Ampthill in 1809.

1810, June 10. Richard Harris & seven other members dismissed to form a new Church at Kislingbury. The Church was formed on the 15th of the same month, four months after the Sunday School was started there.

1811, July 14. Paul Dadford, of Northampton, admitted member. He was called to the ministry, "& on April 7, 1815, his Church Membership was dissolved." On Dec. 5, he was ordained the first pastor of the newly formed Church at Ecton.

1812, Nov. 24. Francis Wheeler called to the ministry and sent to Bristol Academy. On his return he was dismissed to Moulton, where he was pastor 35 years, until his death on September 22nd, 1853, aged 65.

Dec. 13. William and Matilda Hickson dismissed to Eagle Street Church. Mr. & Mrs. Hickson were both received from Mr. Martin's Church, London, on November 8th, 1807. During the five years he was in Northampton, Mr. Hickson assisted in founding the Sunday School.

1822, April 14. Joseph Hall, chosen deacon July 8th, 1801; called out to preach July, 1810; dismissed from office, and himself withdrew from the Church, September 11th, 1818; restored as member December 7th, 1821; died April 14th, 1822.

Nov. 8. (Page 49.) It was agreed to have a meeting of Ministers about Christmas with a view to forming a Society to support a Home Mission in Northamptonshire.

1824, Feb. 6. John Smith allowed to withdraw from the Church. He joined the Church in September, 1809. In 1823, the Church at Ecton requested his dismission so that he could become their pastor; but the Church could not comply. "We all thought well of his piety, but did not think him a proper person to be the pastor of a Church." He consequently withdrew. One and twenty years later, on March 25th, 1845, "the Church at Ecton, where he had been pastor, having



MR. ROBERT BRICE.

been dissolved, he stated his religious views" and was again admitted a member. He died on May 3rd, 1849.

1825, April 9. Thomas Corby sent out to preach in the surrounding villages.

June 10. William Gibbs dismissed "to unite with a number of members from Roade [sixteen] to form a new Church at Milton." The church at Milton was formed on June 13th, in a large measure owing to Joseph Dent, deacon at College Street, "speaking to his neighbours on Sunday evenings." Mr. Marriott was the first pastor. The meetings were held in a farm house until 1827, when the chapel was built.

1826, Oct. 22. Benjamin Stuchbery chosen deacon. He was sent out into the ministry January 25th, 1833, and died August 17th, 1837, at the age of 38. He was a member of the first Committee of the Northamptonshire Sunday School Union; and he was in turn both teacher and Superintendent in the Sunday Schools.

Oct. 22. Samuel Harris chosen deacon. He joined the Church on February 11th, 1816. With Mr. George Shrewsbury and Mr. Robert Bartram, himself taking the initiative, he started the Sunday School at Duston, his native village, in 1827. He died on June 9th, 1830. His widow, also a member of the Church, died on December 11th, 1849. Mrs. Clifton, the wife of Dr. A. C. Clifton, Northampton, was their daughter.

Dec. 29. Joshua Taylor Gray, the son of our pastor (page 47), spoke before the Church, prior to his going to Bristol Academy. Mr. J. T. Gray, Ph.D., became pastor at Cambridge and at Hastings, and afterwards classical tutor at Stepney Academy, now Regent's Park College. He died on July 13th, 1856, aged 45.

1829, March 25. Paid Mr. Parker [solicitor, Northampton] "for our share to the Petition for the repeal of the Test & Corporation Acts, £3."

Nov. 27. Abraham & Ann Abbott dismissed to form a church (Independent), at the chapel opened on April 9th, 1829, in Augustin, now Commercial, Street, Northampton.

1831, June 3. Rev. Rowland Hill preached on the Friday evening.

Oct. 2. (Sunday.) Rev. James Mursell, of Leicester, preached three sermons, in aid of the liquidation of the debt incurred by the Enlargement of the Chapel.

1833, Sept. 17. Agreed that John Bonham should preach in the villages, and that the pastor write to the Missionary Committee "recommending him as a pious, prudent man, and having a desire to be employed in some department of missionary labour, but as having small talents for preaching." Twelve months later (October, 1834) Mr. Bonham withdrew.

1833, Sept. 27. John Palmer authorised to preach whenever he was called.

1834, Aug. 1. Day for enfranchisement of slaves in the West Indies celebrated by special service and meetings.

Aug. 28. Agreed to hold no communion with anyone in any way implicated in the horrid traffic of slavery.

Nov. 28. The withdrawal of about thirty members confirmed. The secessions were due to the Church insisting that female members had the same rights of voting as the men. The withdrawn members had formed a new church, and commenced services on the Upper Mounts, on October 5th, 1834. In March, 1835, they removed to a warehouse in Church Lane (St. Sepulchre's), and in 1839 built a chapel at the corner of Princes Street and Grey Friars Street, an ugly building which in May, 1890, gave place to the present handsome erection. On April 5th, 1850, College Street Church decided "that all the female members of the Church have a silent vote equally with the Brethren on all matters of Church business."

1836, Feb. 26. William Fox, who joined the Church September 28, 1828, was dismissed with Daniel Archer to form a Church at Harleston, of which he became the first pastor.

1837, May 15. "Paid towards the expenses of Petition for the removal of Church Rates, 7s. 6d."

1838, April 20. Brother Webb sent into the work of the ministry.

Nov. 23. John Gibbs, the oldest living member of the Church, admitted. He was previously a teacher in the Sunday School, and he was at the time Superintendent of the Girls' School, which office he filled from his appointment in 1834 to 1856. He was Assistant Librarian to the Church Circulating Library from 1836 until its discontinuance (in 1846) on account of the establishment of the Mechanics' Institute. He was Superintendent of the Tract Distribution from 1849 to 1853, Secretary to the Church Benevolent Society from 1858 to 1882, and Dispenser of the Trinder and Poor Funds. He is at the present time the senior deacon (appointed in 1871), trustee, and the only living member of the Church who took a public part in the recognition service of the Rev. J. T. Brown on November 15, 1843.

1839, Feb. 22. Joseph Bunting Marriott sent into the ministry. He was dismissed on August 28th, 1839, to become pastor at Walgrave. He remained there seven years. He afterwards "supplied" at Dewsbury, and was successively pastor at Inskipp, Lancashire; Mundesley, Norfolk; Bottesdale, Suffolk; and Great Missenden, Buckinghamshire. He died at Wolverton, where he preached for the Independents, in June, 1847, aged 68.

1843, March 24. Thomas Bumpus and his wife dismissed to Sulgrave. Thomas Bumpus, a native of Daventry, was the eldest son of a deacon and the treasurer of College Street of the same names. He joined the Church at the age of 20, on April 30th, 1826, and was called to the ministry on April 28th, 1837. A month later, a special prayer meeting was held "to implore the Divine blessing on his ministry." Six years later he was dismissed to the Northamptonshire Baptist Home Mission Station of Sulgrave, Helmdon, and Culworth, where he preached three times every Sunday, walking 8 or 9 miles to do it. He held a week-day service at each of these three villages every week, and at other places in addition. His health broke down under the work, and in 1846 he accepted the pastorate of Oakham Baptist Church. In 1850 he took charge of the Church at Stratford-on-Avon, and was there about ten years, removing to Loughborough in 1860. At Loughborough he preached at a small Baptist Chapel, and afterwards he ministered at Quorn until growing years and increasing feebleness compelled him to relinquish the work he so dearly loved. He died at Loughborough in 1879, aged 73.

1845, Jan. 24. The Benevolent Society "again revived, after being dormant a long time."

June 18. Rev. William Knibb, Missionary to Jamaica, addressed a public meeting on the condition of the Negro Population in Jamaica, in the chapel, probably his last public utterance before embarking for the last time for the West Indies. He died the same year.

1848, Feb. 25. Richard Cleaver admitted member, April 30, 1848. He has from the first been a diligent worker at Far Cotton, where he has fostered the branch almost to the present time. He was over thirty years Superintendent of the Sunday School, services which were recognised by an address in March, 1892. He was also treasurer of the cause there, and in that office did much in securing for the place its present handsome chapel. He has been deacon since 1871. He was a member of the Northampton Town Council, and was Mayor of the Borough in 1886-7. He is a Justice of the Peace for the Borough, and for many years has been Chairman of the Northampton Board of Guardians.

1849, Dec. 28. Richard Gutteridge, admitted a member in June, 1848, dismissed to the Church in Prescote Street, London, after the Church had testified to his Christian character to the Committee of Stepney College, he being desirous of becoming a minister. From the College in September, 1852, he went to Middleton Cheney, where he was pastor just three years. He left the ministry for the medical profession at Leicester. He afterwards went to Ipswich. In 1891 he unsuccessfully contested the Strand Division at the Parliamentary Election.

1851, Feb. 22. Caleb Clarke died at Banbury, aged 41. A native of Weston by Weedon, where his father, the Rev. Richard Clarke, was Baptist Minister from 1809 to 1831, he joined the Church at College Street on August 1st, 1828. He married Miss Elizabeth Brown, the younger sister of Mrs. Bartram, he being at the time engaged in Mr. Bartram's business in the Drapery, Northampton. On August 27th, 1830, he was commissioned to preach in the villages. He soon afterwards went to Banbury, starting in business as a draper, and preaching in his own house on Sundays, there being then no Baptist preaching in the town. He seemed to have a natural aptitude for medicine, and he spent so much of his time in "healing the sick & on behalf of the Church" that his business suffered. In one year, it is said, he had 12,060 patients. "His gifts were almost supernatural; his wife believed him specially endowed by God." It was chiefly to his influence that the Baptist Chapel at Banbury was erected in 1841. He and his wife (Mrs. Clarke joined College Street from Weston by Weedon in November, 1839) were dismissed to Banbury in October, 1842. Mr. Clarke preached for a considerable period at Banbury, but was not appointed regular minister.

1852, Jan. 28. John William Moore admitted member when fifteen years of age, and commenced preaching almost immediately. After studying under Rev. T. T. Gough at Clipstone, and Rev. E. L. Forster at Stony Stratford, he went to Bristol College in 1856 for four years. He settled at Monks Kirby and Pailton, 1860, but after seven years as pastor there, he retired from the ministry in 1867.

June 18. Thomas Underwood died, aged 64. Early in life he was an attendant at Moulton (Carey) Chapel. The cause then, as now, was connected with Pitsford, and was under the pastorate of the Rev. F. Wheeler. In 1831 the family removed to Hardingstone, and immediately identified themselves with College Street Chapel. A tablet in College Street Chapel records that "for upwards of forty years, as a servant of Christ, he kept his steadfast way, and for much of that time filled the office of deacon well. Wise, manly, upright, and fervently pious, he was a blessing to the neighbourhood and an honour to his family: a good name in death follows the wide esteem he won in life." His widow died on November 21, 1870, aged 73. His son Frank, born at Pitsford in 1818, died at Northampton in September, 1897. He was a generous contributor to the Building Fund of the new chapel, and assisted with his purse the various agencies of the cause at Hardingstone.

1853, April 23. James Essex, one of the founders of the Sunday School, died, after being a member of the Church over 54 years. He was received on November 9th, 1798, from Leicester, where, at Harvey Lane, he had been baptised by Carey, and was afterwards appointed deacon. He was one of the founders of the Sunday Schools, and was one of the first Monitors General (Superintendents).

1856, Dec. 12. Rev. Nathaniel Hawkes died, age 37. He joined the Church in 1837, studied for the ministry under the Rev. E. L. Forster at Stony Stratford, and at Horton College, and in 1844 undertook the duties of pastor at Guilsborough. After nine years (1844-53), during which about sixty members were added to the church, he removed to Hemel Hempstead, the pastorate of which church he resigned, owing to failing health, in 1855. He died the following year.

1857. Thomas Bumpus, a native of Buckingham, joined the Church in March, 1801, and was called out by the Church to preach. Removing to Daventry in 1805, he was for some time a member and deacon of the Church at Braunston. Afterwards returning to Northampton, he was chosen Deacon and Treasurer of the Church. He was also treasurer of the Sunday Schools, 1815. He remained deacon 34 years, and treasurer 40; and for more than forty years he preached in the churches. He died in 1857, aged 77.

1858, March 5. Robert Bartram chosen deacon. A draper in the Drapery, with Mr. George Shrewsbury and Mr. Samuel Harris, he commenced the Sunday School at Duston; and with Mr. Booth Gray and Mr. William Gray, the Sunday School in Compton Street. He was an earnest worker at the central Schools—Superintendent from 1833 to 1840. He died on January 31st, 1874, aged 73. He and Mr. Caleb Clarke, of Banbury, and Mr. James Bumpus married sisters, three daughters of Mr. James Brown, of Northampton.

1862, July 1. Last tea meeting in the old chapel. On this occasion the pews were covered with a temporary plank flooring, and the interior of the building was profusely decorated. About 500 sat down to tea. The Rev. J. T. Brown presided at the public meeting later the same evening. The last Sunday services were five days later (page 60).

1864, Jan. 8. Thomas Ager died, aged 78. He was one of the earliest workers in the Sunday School: he was a teacher when the school was held in Woolmonger Street. Old scholars remember his attending school and teaching in top-boots and knee-breeches, the costume of his earlier days. He resigned the superintendency of the Girls' School in 1858; and in February of the following year he was presented with a testimonial "for his long-continued and much valued services." He was appointed deacon in 1836, and he was trustee of the chapel.

April 27. John Field, with his wife, dismissed to the Church at Ecton, of which he became recognised pastor the same year. He has occupied this office ever since.

1865, Sept. 27. Miss Hearn, known by her *nom de plume* of Marianne Farningham (her Christian name and village of her birth), admitted a member from the Church at Eynsford. As a writer, Miss Hearn is known all over the Christian world: she has published

many books ; and has written numberless articles for the religious press ; and she is the Editor of the "Sunday School Times." Her work in connection with the Church at College Street is indicated in the section of this work devoted to the Sunday Schools.

1866, April 16. Jonathan Edwards Ryland died. Named after the celebrated American divine, Jonathan Edwards, he was the son of Dr. John Ryland and his second wife, Miss Frances Barrett, of Northampton. He was born on May 5th, 1797, and was educated at Bristol College (of which his father was principal), Stokes Croft, and Edinburgh University. He was tutor for a short period both at Mill Hill and Bradford College. He married in 1828 Frances, the daughter of Mr. John Buxton, of Northampton, and resided first at Salisbury and then at Bristol. In 1835 he settled at Northampton. He was Superintendent at Princes Street Sunday Schools, and afterwards he attached himself to College Street Church. He is known for his literary acquirements. He was a profound Hebrew and Greek scholar, and was an authority in religious history. He published some of his productions, which were extremely numerous, as early as 1823. He contributed to "The Visiter," published that year at Bristol ; he compiled two volumes of "Pastoral Memorials" from his father's MSS. ; he translated the "Pensées" of Pascal, Tholuck's "Guido and Julius," Neff's "Dialogues of Sin and Salvation," and a number of historico-religious classics. His contributions, chiefly translations, to standard theological literature were alike numerous and important. He was a capital essayist ; he wrote numerous papers for the "Cyclopædia of Biblical Literature" and the articles on John Foster, Andrew Fuller, Dr. Kitto, Robert Robinson, Swartz, Northampton, and Northamptonshire in the eighth edition of the "Encyclopædia Britannica." He also wrote a "Memoir of Dr. Kitto," and many other works. He died at the age of 69, soon after being appointed Curator of the Northampton Museum.

1868, Feb. 3. Presentations to John Taylor, one of the first movers for the New School Rooms and rebuilding of the Chapel, and Mr. Joseph Foddy, in recognition of their services as joint secretaries of the Building Fund (page 60.)

1869, April 19. John Perry, taken seriously ill when presiding at the silver Jubilee meeting of the Rev. J. T. Brown, died, aged 48. He was for 12 years Superintendent of Compton Street Sunday School. As treasurer of the Chapel Building Fund, he was the very soul of the movement which pulled down the old Meeting house and erected the present handsome chapel (page 60.) His personal donations to the fund amounted to more than £500, and in addition he procured £230 from his own "sovereign" friends. He was a Justice of the Peace for Northampton, and he had been both Town Councillor and Alderman.

1870, March 13. William Rice, formerly deacon, died at Weston Favell, aged 77. He was for nearly forty years connected with the Sunday Schools as teacher, treasurer, secretary, and leader of a Bible Class, and he was the founder and first secretary of the Northamptonshire Sunday School Union. Received from Surrey Chapel, London, in May, 1829, he early undertook the conduct of a young men's class, which at Christmas in 1831 gave him a Hebrew Bible "as a small expression of gratitude for his kind instructions imparted in College Street Sabbath School." He was an advanced thinker on religious matters, and in consequence of a controversy on his opinions expressed in the school he resigned all the offices he held, including the diaconate; and he withdrew also from membership. He continued a constant attendant at the Church services, and as long as his strength allowed him he walked every Sunday morning to College Street from his home at Weston Favell. He published four letters on controversial religious subjects, and he was for a long time Chairman of Northampton Board of Guardians.

1871, March 29. Thomas Ager, for 25 years an earnest worker at Duston, died. He received from his co-workers and friends a handsome gift of books as a testimonial of their appreciation of his services.

Sept. 25 to 28. Autumnal Session of the Baptist Union of Great Britain and Ireland at Northampton; meetings in the chapel. Mr. Birrell's address from the chair: "Northampton Memories."

1872, Nov. 28. One flagon and two cups of the old communion service presented to the Church at Roade.

Dec. 31. Caleb M. Longhurst dismissed to the Church at Reading, from which Church he had been received on November 27, 1861. He was afterwards pastor at Ipswich, and subsequently at Spring Hill, Birmingham. Leaving Spring Hill, he commenced a cause in a Board School, but that was not successful.

1873, Feb. 26. Joseph Foddy elected member. He was for many years joint superintendent of Far Cotton Sunday Schools; he was secretary to the Church, joint secretary (with Mr. John Taylor) of the Building Fund for the new chapel, and deacon. He died April 13th, 1891.

Oct. 14. The organ (page 61) opened. Dr. W. Landels preached. An organ recital by Mr. Henry T. Carter, Bristol. The total cost, including erection, was £300.

1878, July 31. Thomas Henry Martin dismissed to Wallingford, Berkshire, where he was pastor for five years. He was the son of the Rev. Thomas Martin, Indian Missionary (page 70), and was born at the Baptist Mission Premises, Calcutta, on July 29, 1856. He was sent to England for his education, and was at school, in turns, at Blackheath, Northampton, and Amersham Hall, Reading. He was baptised at Northampton by the Rev. J. T. Brown on

January 19th, 1874, and admitted to the Church. The same year he went to Regent's Park College to study for the ministry. His first pastoral charge was at Wallingford. He removed to Hallfield Chapel, Bradford, Yorkshire, in 1883. In 1888, he was called to Adelaide Place Baptist Church, Glasgow, the pastorate of which he still holds. He is Lecturer of Church History and Homiletics at the Baptist Theological College of Scotland.

1879, March 21. William Gray, chosen deacon July 21st, 1850, died at Bath, aged 73. He was Church treasurer, superintendent of the Sunday Schools, treasurer of the Northamptonshire Baptist Association, and for 24 years corresponding secretary of the Baptist Missionary Society. He was one of the originators of the Sunday Schools in Nelson Street; and, with three others, he bought the ground, in 1849, for the schools in Spring Lane.

1881, Oct. 12. John Kightley, though not a member, a constant attendant and valuable helper, died, aged 82. He was an active member of the Building Committee, and was a large contributor to the Building Fund.

Oct. 20. William Williams, a trustee, but not a member of the Church, died, aged 84. He was a liberal supporter of all the institutions of the Church, and contributed largely towards the Fund for erecting the Chapel and Schools. He was also a member of the Building Fund, successively secretary and treasurer of the Sunday Schools, and was an original member of the Northamptonshire Sunday School Union. He was a Justice of the Peace for the Borough, and had been both a Town Councillor and an Alderman, and had been twice elected Mayor.

Nov. The Rev. Thomas Brooks died at Wallingford. He was dismissed from College Street to the Church at Aldwinckle, where he was pastor from 1843 to 1849. Thence he went as pastor to Roade (1850 to 1853), and from Roade to Wrexham, and then to Bourton on the Water, Gloucestershire, the pastorate of which Baptist Church he entered in August, 1855. His next and last pastorate was at Thames Square Church, Wallingford, which he filled with much ability and acceptance from April, 1862, until June, 1877, when he was compelled, through failing health, to resign. He continued to reside at Wallingford until his death. He published a History of the Bourton Church.

1882, Jan. 23. George Shrewsbury, the oldest member of the Church, died, aged 84. He was born at Hackleton (in 1797), where he discovered Dr. Carey's signboard hidden in a cottage. When about twenty he went to Northampton, became usher in Mr. Comfield's academy in Horsemarket, and afterwards opened a school in the old Welsh house on the Market Square. Whilst here, he and Mr. Harris decided on starting the School at Duston. He removed to Luton, whence he frequently went into villages to preach. Returning





MR. JOHN PERRY.

to Northampton, he commenced a Bible Class for young men ; and he and Mr. Stuchbery were asked by the Church to exercise their preaching gifts. Going to Bedford, he again took to village preaching. Again coming to Northampton, he succeeded Mr. Rice in teaching a class of young men in the old vestry, and he conducted a Saturday night prayer meeting. He was also Sunday School teacher, and was superintendent from 1831 to 1840. He conducted also a Young Men's Mutual Improvement Society, and was presented with a timepiece by the members in March, 1857. He ably filled the office of deacon, and was for many years assistant secretary of the Northampton Auxiliary Bible Society. He laid the foundation stone of the second Baptist Chapel at Hackleton, erected to take the place of that in which Carey preached.

1885, August 23. Luke William Moore, elected deacon in 1873, died. At the time of his decease, he was one of the oldest and most zealous supporters of College Street Church, but his chief work was with the young. He was also a worker at Hardingstone, and Weston Favel, occasionally conducting services at both places. He was one of the members of the Building Committee for the new chapel, and gave the greatest attention to the many details connected with the undertaking, especially the schools.

1886, Nov. 3. Rev. J. T. Brown informed the Church that Mr. Pollard would commence his joint ministry on the 21st (p. 63). Mr. Pollard is now at Sutton-in-Craven, Yorkshire.

1888, March 28. H. Wheeler Robinson, formerly a scholar and, at times, a teacher in the Sunday School, admitted member. He was student at Regent's Park College in 1890 and the following year ; at Edinburgh University from 1891 to 1895, in which latter year he studied at Oxford University ; and at Marburg University in the summer of 1897. He is at present a student of theology and Semitic languages in Mansfield College, Oxford, where he was last June (1897) elected President of the Students. He has written several sketches, poems, and hymns.

Dec. Joseph Thompson died, aged 77. He had been superintendent at the Congregational Sunday Schools at Creaton, but left for Northampton about 40 years before his death. He was widely known and respected as a member of the Village Preachers' Association ; and he was an earnest worker, both at College Street and at Abington Square Mission Hall.

1889, Dec. 2. Benjamin Wheeler, son of the Rev. Francis Wheeler, at one time pastor at Moulton, died suddenly, aged 65. In Nottingham he was closely identified with the Sunday School movement and the Sunday School Union. Going to Northampton in 1885, he worked as a local preacher and in Sunday Schools, especially at Barrack Road Mission Hall, of the Sunday School of which the

teachers, ignorant of his decease, elected him superintendent a few hours after his death.

1890, March 18. Farewell meeting at Compton Street School to the Rev. William Pratt, M.A., and Mrs. Pratt. Mr. Pratt, son of a member, was a scholar in the Sunday School; Mrs. Pratt (then Elizabeth Bassford) started Spring Lane Mission in 1875. An exhibitioner at Queen's College, Oxford, William Pratt was successively pastor at West Haddon and of Pembroke Chapel, Liverpool; and he has been since 1890 pastor of East Queen Street Church, Kingston, Jamaica. Appointed member of Managing Committee of Calabar College, 1891. Elected member of first Board of Education for Jamaica, 1892.

June 27. Samuel Wesley, deacon, died, aged 43. He was once a teacher in Spring Lane Sunday Schools, and at the time of his death was Superintendent of Barrack Road Schools, and Treasurer of College Street and Branch Schools. For a very short period he was alderman of the Borough of Northampton.

Sept. 7. Unfermented wine used for the first time at the Communion Service.

1891, March 13. Frederick Blacklee, deacon, died from injuries received in a trap accident. He was a recognised local preacher at the age of 17, and was a most acceptable visitor in the villages up to the day of his death. He was treasurer of Spring Lane Mission, and had been two years deacon. He was secretary of the Northampton Young Men's Christian Association for many years. He died at the age of 37.

Nov. 8. Robert Brice, born at Stoke Goldington, Buckinghamshire, in 1806, died, aged 85. He started in business at Hemel Hempstead, where he became Superintendent of the Baptist Sunday School. Afterwards living in Bedford, he did some little village preaching, and returning to Northampton when about forty years of age, he was received into the Church, with Mrs. Brice, from the Church at Gosport. A meeting for Bible Reading used to be held on Sunday evenings in his house at Northampton. He was teacher at Compton Street Branch Sunday School, and later became Superintendent of College Street Boys' School. He was an active member of the Building Committee for the new chapel in College Street, and his personal subscriptions to the fund amounted to £200. He and his sons gave £500 towards the new place of worship. He was for many years deacon of the Church.

1893, March 20 and 21. Final Centenary Thanksgiving meetings of the Baptist Missionary Society held in the chapel. On the first day (Monday) a sermon was preached by the Rev. Richard Glover, D.D., Bristol, and a public meeting in the evening was presided over by Mr. W. R. Rickett, Treasurer of the Baptist Missionary Society. The speakers included Dr. Swanson, Rev. R. Wardlaw Thompson, Dr. E. E. Jenkins, Rev. J. Bailey, and the Rev. J. T. Brown.

1894, July 19. Thomas Pressland died, aged 63. He was early in life a member and active worker at the Church, and was for years Superintendent of the Boys' Sunday School. He was one of the chief movers for the erection of new school and class rooms and a new chapel, and served on the Building Committee. He was Joint Secretary 1857-1862. He afterwards joined Doddridge Church, and was secretary of that church. He had also, at the time of his death, just completed three years' service in the diaconate.

July 1. With Mr. Smith's pastorate was initiated a change in the Communion Service, which for forty-five years had been a special service without sermon. At a special Church meeting on May 23rd, it was resolved that instead of devoting the whole of the first Sunday evening in each month to the Communion Service, there should be an ordinary service of about an hour's duration, after which the Ordinance should be observed—the change to come into operation on the first Sunday in July.

November. The somewhat anomalous position of the friends at Harlestone was ended. About twelve there had been in communion and engaged in Christian work without being actually members of the Church. At the Church meeting on the 28th of this month nine persons were admitted members, and subsequently three more. Two were appointed local leaders, and two Northampton members were appointed visitors.

1896, Jan. 19. William Butlin, chosen deacon in 1892, died. He conducted a Bible Class for young men for fifteen years; and he was an untiring worker on behalf of Barrack Road Mission Hall.

March 14. Hail Marriott Mawby, deacon, died, aged 76. For nearly sixty years, thirty-one of which were spent at Northampton, he was an earnest and conscientious worker in Sunday Schools. He was superintendent for over thirty years of the Girls' Sunday School at College Street, and for twenty-four years represented College Street on the Northamptonshire Sunday School Union. In the month preceding his death he was presented with an illuminated address from the Superintendents, Teachers, and Scholars of the Sunday School. He was from the first an active Liberationist, and always a temperance advocate. He founded College Street Band of Hope. In 1895 was elected a Life Deacon.

Dec. 30. Collection for distressed Armenians "amounted to nearly £15."

The friendly relations always subsisting with Castle Hill Church were again exemplified in April, 1896, when a letter was read from Castle Hill inviting the members to attend a meeting to welcome home Miss Robinson, an Indian missionary, designated from that Church. The invitation was cordially accepted.

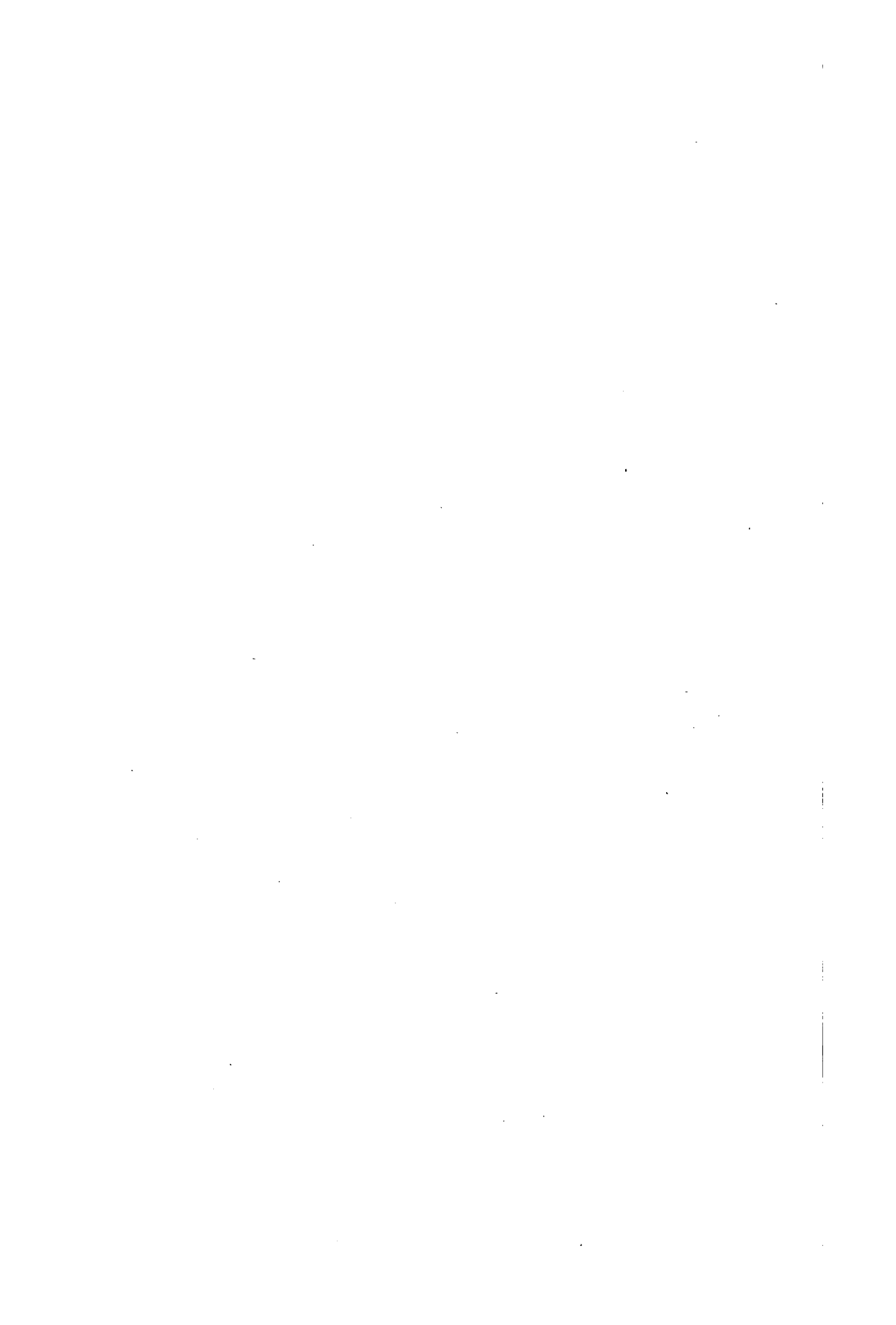
1897, March 3. Collection for the Indian Famine Fund, £30 19s. 8d.



The Sunday Schools.

THE Sunday Schools of College Street Church originated from a General Sunday School at Northampton, established without regard to special sectarian prejudices. Like the Sunday Schools in connection with All Saints' and St. Giles' Churches it was conducted by paid teachers, and was chiefly secular in its instruction; in the main, the inculcation of religious principles being left to the portion of the Sunday when the scholars were taken to the chapel or church for the ordinary morning service. As far as can be gathered, in the early years of this century there were about a hundred scholars at both All Saints' and St. Giles' Sunday Schools, and about twenty at the General Sunday School. These twenty scholars were instructed by "two persons" paid for their services by members of the congregations at Castle Hill (Congregational) Church, Kingswell Street (Friends), and College Street. The school opened about nine o'clock in the morning, and, after instruction mainly in reading and writing, the children were marched off to one or other of the three places of worship already mentioned for the morning service. The scholars assembled again in the afternoon for similar instruction as in the morning. Far-seeing and pious men recognised that this school, educating half-heartedly less than a score of Nonconformist children, fell far short of what was required of Dissent.

Chief among those who felt the need of a better system was Mr. William Hickson, the founder of the shoe manufacturing firm of William Hickson & Sons, Northampton and London, and grandfather of Councillor William Hickson, of Northampton. He was a member of College Street, and having developed a talent for reading and expounding the Scriptures, "by degrees he was led to act as an auxiliary Baptist preacher." Mr. James Essex has left a manuscript,





MR. WILLIAM GRAY.

still existing, explaining that Mr. Hickson had moved in this matter of a Sunday School, and had been attracted by the efforts of that noble Quaker, Joseph Lancaster, in founding day schools for the poor. Mr. Hickson formed the opinion that the Lancasterian Day School system could be introduced with advantage into the Sunday School, and it was indeed reported that that had been done "to good purpose" in Birmingham and several other places. As Mr. Hickson and himself, the writer of the manuscript continues, were in the habit of going on business to London, it was agreed that they should visit Lancaster's New School in the Borough Road, and see for themselves the mode in practice, "and procure a copy of Lancaster's System of Education, Spelling and Reading Cards, and every information on the subject." This being done, "on our return we invited two or three friends to confer on the subject alternately at each other's house—and when the purpose became known it received the approbation of many, by whom we were encouraged to persevere."

They did persevere, "at some sacrifice of time and labour, and at as small expence as possible." In August, a formal resolution on the subject was come to. Minutes of these early meetings were not preserved, but an attempt was soon made to place on record all that had been done. Accordingly we read that in the month of August the Rev. Thomas Blundell (pastor of College Street) "and Messrs. Essex, Barnes, Hickson, Rogers, and Marshall, after much deliberation, determin'd upon instituting a Sunday School on the Lancasterian Plan in the Baptist Interest (Meeting for Worship in College Lane, Northampton), which School should be called College Lane School, and the above six persons formed themselves into a Committee for the purpose of putting their intentions into execution." Mr. George Barnes, Mr. William Hickson, Mr. Essex, and Mr. Rogers "practised" first of all on their own children, about a dozen who were assembled for that purpose at Mr. Hickson's house on the Parade.

The School Book says that these gentlemen found the plan "easy to be attain'd and answer their expectations." Mr. Essex writes: that the four, after a little practice together, engaged "to take an equal share in the attention necessary to be given to the Object," "alternately on the Sabbath, two each day, who were denominated Reading and Writing superintendent Monitors, by whom Class or Desk Monitors were appointed of those of the Children who were best able to teach, and afterwards by those who were first in each

Class—which was a stimulus to attention and industry, application, & effort.” Thus were the five Sundays of September, 1810, passed by these four pioneers in the present-day system of Voluntary Sunday Schools. At the Church Schools, as at the General Sunday School, the teachers were paid for their services.

Long before September was out, it was seen that a Sunday School could be and ought to be opened on this Voluntary principle, and, accordingly, the promoters looked round for a suitable room. They found a place in Bull Head Lane, which was hired from Quarter Day, Saturday, September 29th, at £10 10s. a year. As it was impossible to have the place fit for the reception of scholars by the following morning, public school was first opened on the first Sunday in the following month, October 7th, 1810. Beside the sixteen children of the four teachers, 24 others were placed on the school roll for the opening, 40 in all; “to which were added by additional application in less than a fortnight 48 more, making 88—as many as the room would contain.”

So far Mr. Essex. The School Book continues the story. In the course of a few Sabbaths there were 127 scholars. “The Room being very confined, and Mr. Bumpus having a commodious one to let in Woolmonger Street, the Committee in the Spring of 1811 took Mr. Bumpus’s Room and removed the School to thence.” From the commencement, “the Committee had availed themselves of the assistance of Ladies to instruct the Girls (47 out of the total of 127 scholars), and shortly after they removed the School into Woolmonger Street, they appointed a number of steady young men to instruct the Boys.” In November, 1811, the Committee had to lengthen the school desks to accommodate more scholars.

In June, 1812, Mr. William Hickson, who had been secretary of the school since its initiation, removed to London. He had, however, induced Joseph Lancaster to visit Northampton, and, greatly owing to his efforts, a Lancasterian School was started in Derngate. The “General” Sunday School, the Nonconformist Sunday School with paid teachers, found this a suitable home, and there it flourished, with the assistance of College Street and the other Dissenting congregations in the town. We find the Rev. Thomas Blundell preaching a special sermon at College Street for this school on Sunday afternoon, November 26th, 1815, a few weeks after the fifth annual meeting of College Street Schools. The collection amounted to £12 6s., of which £1 6s. 6d. was contributed by College Street teachers. At this very time College

Street Schools were £12 7s. 3½d. in debt, and special efforts were being made to wipe off the deficit. In the report presented at the annual meeting of College Street Schools, on October 5th, 1815, there were in the school 152 children (100 boys and 52 girls), an increase of nine on the year. "When College Lane Sunday School was founded," says the report, "not more than 250 Children in this town enjoyed the benefit of Sunday School education; but at the present time, no less than 750 poor Children are experiencing the transforming efficacy of moral and religious tuition." The following extract from the report shows the manner of conducting the school at this period:—

"The School opens with reading the Scriptures and prayer, after which the business of the morning is prosecuted, consisting principally of the rehearsal of parts of Scripture that have been learned during the preceding week, and which the Teachers are desirous the Children should understand. They attend public worship in the morning, accompanied by their Teachers. The afternoon is devoted to spelling, reading, and writing, and the occupations of the day close with singing and prayer."

The Lancasterian method of conducting the School was more or less rigidly adhered to up to the time of the building of the new schools in 1830. The number of scholars was limited to 150, who must be over 7 years of age, and might remain in the schools for not more than four years. Till quite recent times the children who deserved honourable dismissal were presented with a Bible, Testament, or Hymn Book on leaving.

The management was in the hands of a committee (elected annually by the teachers), which met monthly at the houses of the members in turn, the minister presiding, and a fixed time for closing the meeting being observed. The system of rule by a committee was continued up to 1852, when monthly meetings of the whole of the teachers was substituted. To-day a quarterly meeting is held.

The classes were carefully graded by quarterly examiners according to well considered rules, the scholars being promoted on showing proficiency in their reading and other tasks.

From the commencement down to 1858 rewards were given to the scholars, the morning of Christmas Day being the occasion, and the minister giving an address.

Each Sunday 200 tickets, value one farthing each, were distributed amongst the children according to merit, and at Christmas not only did the scholars dismissed receive their Bibles, &c., but the

others had shawls, gloves, tippets, or stockings "according to their inclinations and desires—and the value of their tickets." These occasions enabled many interested friends of the school to show their sympathy by attendance ; whilst happy memories of those times still linger in the minds of many old scholars to-day.

Mr. William Marshall as superintendent, and at the same time as secretary, did yeoman service. For thirteen years he faithfully recorded the names of scholars admitted—many of whom had to wait their turn till others had left—as well as the names of those who were leaving. Occasionally he asked for the degradation of some noisy boys who ran down stairs, and talked on their way to meeting, showing us that our grandfathers were no better in their boyhood than their descendants are to-day. He was ably seconded by Mr. Thos. Bumpus, then in the prime of life, who held the offices of deacon, church and school treasurer, and local preacher.

In those early days public libraries were undreamed of, but in 1814 the far-seeing minister, Rev. T. Blundell, proposed a scheme for establishing a school library by the weekly subscriptions of the teachers and monthly collections amongst the children. This was enthusiastically carried out ; Messrs. James Essex (who was baptised at Leicester by Wm. Carey) and Archer collecting the money, and the committee choosing the books. Mr. R. Coales became the first librarian ; but in May, 1815, resigned owing to ill health, and Mr. J. Essex took his place.

The books selected were not all considered "fit for Sabbath day reading ;" but judging by the catalogue before us, we should say that to-day, of the 362 volumes of which the library consisted in 1821, not twenty would be acceptable reading to Sunday School scholars any day in the week. But for that time the books were well chosen, and doubtless the very best that could be obtained.

Gradually the congregation subscribed funds regularly for the addition of the latest publications, on the recommendation of the subscribers, and in 1829 the scholars' collections were dispensed with.

The library funds previous to this had paid £5 towards a new staircase for the school and £5 towards the rent.

In 1834, Mr. B. Stuchbery suggested the formation of a Teachers' Reading Society, which was carried out and continued for a year, when it was united with the Library.

Always anxious to promote study and thought, Mr. W. Rice, in 1842, provided 100 volumes as an addition to the Library.





MR. H. M. MAWBY

Nine years later, competition had reduced the number of subscribers to 15, and careless registration the number of books to 230. An appeal for help was issued, and by the year 1868 the library had so grown that it was thought best to divide it into two sections—boys' and girls'—300 volumes each.

To-day, in addition to the senior and junior sections of the school library, containing nearly 600 volumes, there is an excellent library for Miss Hearn's Class, with 280 books, and another for the Young Men's Society of 800 volumes.

Under Mr. W. Gray's beneficent rule, monthly literature was freely distributed amongst the girls; and since 1886 the Magazine Society has supplied a large number of magazines, which have been annually bound free for the children.

On Aug. 2, 1815, at a Committee Meeting, mention was made of an Auxiliary Sunday School Union for the County of Northampton; a premature thought, evidently, for it was reserved for Mr. T. Bumpus to preside at a meeting in 1830, in Commercial Street Chapel, when Rev. W. Gray, Mr. W. Rice, Mr. B. Stuchbery, and others moved resolutions pledging College Street, Castle Hill, Commercial Street, and the Wesleyans to join in forming the Northamptonshire Sunday School Union. Mr. William Rice was appointed the first secretary. The Easter gatherings of the Union were for many years held in the chapel, and it was always a pleasant duty for the teachers to provide a bun for each of the children, a custom which probably originated in a recommendation of the London Sunday School Union that, "as the children would feel both hungry and thirsty before they return home, they should be instructed to bring a piece of bread with them, and drinking water should be provided."

In February, 1831, a few months after opening the new schools, the girls were separated from the boys, and the writing taught from 6 a.m. to 7.30 a.m. on Tuesdays, and from 7 p.m. to 8.30 p.m. on Thursdays. Next year it was reported that there were 331 scholars, and that 47 former scholars were then members of some Christian Church.

In 1838, Mr. Bumpus was able to state that 60 teachers were engaged in teaching an average attendance of 180 scholars, and remarked that a more extensive sphere of labour was desirable!

In 1842, in consequence of some of the girls in College Street Schools being compelled by their "Central" Day Schools regulations to attend the Established Church, and so removed from College

Street roll, the teachers passed a resolution urging the Lancasterian Day School managers to commence a girls' day school.

At Christmas, 1831, Mr. W. Rice, who had been a teacher in the schools since 1829, commenced a Bible Class with twelve of the senior lads who had been dismissed, a beginning of his faithful and cultured work amongst the young men, which he successfully continued till June, 1851, when he resigned, owing to his liberal and anti-Calvinistic views, as expressed in some published pamphlets, not being approved by some of the teachers. He continued as treasurer to 1855.

The young men's class met on Sunday mornings at 9 o'clock in the minister's vestry, and the members were individually invited during the week to spend an evening with their teacher at his home in Royal Terrace.

In 1849, the male and female senior classes contained 32 members.

Mr. Rice was succeeded by Mr. Dyer, Mr. Pressland, sen.; and in October, 1852, by Mr. Geo. Shrewsbury, whose quiet, telling words went home with power to the hearts of his listeners.

After an interval of decay, Mr. Robert D. Brice revived the class in 1855, and it then met on Sunday afternoons. In 1881, there were 45 members and an average attendance of 22. When Mr. Brice became Superintendent, in 1883, Mr. E. T. Partridge and Mr. W. Butlin in turn continued the work till, in 1896, Mr. R. D. Brice again resumed his position.

The present Young Men's Sunday Morning Bible Class developed out of Mr. F. Bates' morning class, commenced in 1885.

Dr. A. H. Jones conducted a week-night Biblical Society for young men from 1878 to 1888, and it continued until 1891.

The infants' class (taught by Mr. R. Bartram), in 1848, proving inconvenient in the schoolroom, was transferred to the Milton Hall, Newland, Mr. G. Hall becoming the teacher; and his successors have included Mr. R. Cleaver, Mr. E. Starmer, Mr. F. Covington, Mr. J. Lee, Mr. J. Williams, and Mr. Jos. Thompson, and Misses Goff and Smeathers.

In 1853, College Street, Compton Street, Duston, and Nelson Street Sunday Schools were united under the management of the whole body of teachers, who met monthly, and the expenses were to be defrayed from a common fund.

Far Cotton School was commenced as a branch in 1857. Great Houghton School joined the others in 1865, but, dying, it was revived in 1880.

The Jubilee of the schools was observed on Tuesday, Nov. 18th, 1860, when Rev. J. T. Brown addressed a united gathering of scholars. This was not made the great occasion it might have been, because the friends' hands were very busy with the new building scheme, but a medal was struck and sold at half-price to the scholars. It bore on the obverse side a representation of the old chapel, so soon to be demolished, and the Jubilee date, Oct. 7, 1860, surrounded by the words: "In commemoration of the Jubilee of College Street Sabbath Schools." On the reverse side was a medallion portrait of Robert Raikes, supported by a scholar with a Bible, and around the text: "Remember thy Creator in thy youth and thy benefactors with gratitude."

The first schools, erected in 1830, at a cost of £746, stood on the site of some stables purchased for £700. They accommodated 300 scholars comfortably. For ten years before the need was met more room was wanted, the statistics for 1852 showing 440 scholars, of whom 153 attended day schools.

In 1863, there were 482 scholars and 51 teachers. The present Schools were opened on July 29th, 1863.

Classes for the assistance of teachers in the preparation of their lessons have, at various periods, existed, the first being commenced in 1853 by Mr. G. Shrewsbury, "whose unwearied and persevering efforts amongst the teachers had been somewhat acknowledged by the present of 'The Life and Correspondence of John Foster' (2 vols.) in 1849."

Naturally, singing has from the first had a place in the exercises of the school, but it was not until July, 1891, that a choir was formed, which, under Mr. Frank Tomalin, secured the N.S.S.U. Eisteddfod first prize in 1893, and several other prizes in other years.

It has long been a custom to hold separate services for the children during the hours of chapel service. Before 1863, these were held in the evening as well as the morning, but of late years the latter only has been continued.

The Temperance sentiment of College Street Chapel has never been of an extreme type, and yet, by the perseverance and patience of Mr. H. M. Mawby and Mr. R. Oliver, one of the first Bands of Hope in connection with a Sunday School in the town was formed on December 2, 1872. Mr. H. M. Mawby proposed and Mr. S. Skempton seconded its formation. For twelve months the only available room was one rented of the Unitarians in King Street.

The William Carey Lodge of the Good Templars, held on the premises, was instituted by Councillor Joseph Malins, Grand Chief Templar, on April 7th, 1893.

The school was the first in England to carry out the abstainers' enrolment schemes of the Sunday School Union.

The Young Men's Society, the first of its kind in connection with any chapel in the town, was formed at a meeting called by Mr. F. Bates on August 1st, 1884. The broad basis of the Society provides for a reading-room, study and chess rooms, to be open every night, and federates all the classes and societies meeting in the interests of the young men.

The first swimming and harriers' clubs in the town, the "Northamptonshire Nonconformist" Magazine, and many other schemes have originated at the Monthly Council Meetings of this flourishing Society. It was here that the first mention in the town of "Ambulance" and "First Aid" work was made by the late Mr. R. Copeland Brice in February, 1885.

The present Young Men's Society and Young Women's Bible Class rooms were opened October, 1887.

Mr. Richard Timms resigned the position of secretary in 1889, and was the recipient of a handsome clock, "Presented by the superintendent and teachers of College Street Sabbath Schools in recognition of his valuable services as honorary secretary for eighteen years, Northampton, October 29th, 1889."

When the Christian Endeavour Movement was introduced into England a society was formed at College Street, in 1894, and has provided an outlet for the Christian zeal and youthful energy of a total of 80 members. District visiting amongst the sick, and the support of a native boy on the Congo in training for a missionary, are amongst the many works undertaken.

The unfailing regularity and punctuality of the late Mr. H. M. Mawby made him a model superintendent, and the schools recognised his sterling worth by presenting an illuminated address to him when illness compelled him to retire.

Mr. S. Skempton, too, has relinquished his much loved work after many years superintendency of the boys' school, and the teachers and scholars recorded their appreciation of his devotion by a chaste address.

The New Year Tea, the Midsummer Treat, and the September Anniversary Services are amongst the most notable events in the





MISS MARIANNE FARNINGHAM HEARN.

school year. Only once (in 1862) is there any record of the parents inviting the teachers to a tea.

Such is an imperfect record of the progress of the external and visible work amongst Christ's little ones in this school. But the heart-throb and the soul-devotion of the teachers, and the character-building and life moulding of the scholars—who can tell? Our Father only knows, and one day it shall be revealed.

FRANK BATES.

THE MUTUAL IMPROVEMENT CLASS

was originated in 1853 by a few young men of College Street Schools, who were attending Castle Hill Mutual Improvement Class. They invited Deacon George Shrewsbury to become President, a position for which God had amply endowed him.

St. Crispin's day—the shoemakers' holiday—saw the public inauguration, the pastor in the chair, a bower of greenery overhead, and a sumptuous tea on the tables. For many years the vestry was crowded every Wednesday after the service, Castle Hill Class attending once a quarter, and the most momentous questions in life being seriously discussed. Mr. Shrewsbury resigned in 1857, and was succeeded by Mr. James Allen, Mr. James Mustill, Mr. R. F. Compton, and many other worthy men. From the class have come ministers, editors, lawyers, engineers, scientists, missionaries, and commercial men.

MISS HEARN'S CLASS.

Miss A. Covington, the Secretary of Miss Hearn's class, writes : About 1867, a class of sixteen girls in College Street School was without a teacher, owing to the failing health of their late leader. After great pressure had been brought to bear, and after earnest thought and prayer, Miss Hearn was induced to undertake it, at any rate for a time. That group of sixteen formed the nucleus of one of the most successful classes among girls and young women of modern times. It soon became so popular, that it was the one desire of the girls in the School that Mr. William Gray, the beloved Superintendent, would move them up into Miss Hearn's class. It has frequently numbered 200 members at one given time. Very many successful teachers have been sent out from among them, and to-day many of those teaching in the branch schools have to thank Miss Hearn, with deepest gratitude, for the helpful lessons and advice they received while scholars in her class.

When first undertaken, the class met in a corner of the gallery in the chapel; after that they moved to where the organ now stands. The last place used in the chapel was the block of pews down-stairs immediately in front of the platform. For a long time it had been felt that some more suitable place ought to be provided, and when it was found possible to extend the buildings, care was taken to provide a room suitable not only for Sunday meetings, but also for use in the week evenings. For many years weekly meetings were held in Miss Hearn's own home, and those who were privileged to join in them now look back upon them as some of the very happiest hours of their lives. "Miss Hearn's Class-room" was completed in October, 1887; the meetings were transferred there, and for a long time were sustained with their old vigour and energy. The money required for the furnishing of this room was all collected by the girls of the class.

As years passed, Miss Hearn's work and engagements pressed so heavily, that she found herself quite unable to devote as much time to her class as she had previously given. At this juncture (the autumn of 1891) Miss Ashton came into the class, and her coming has been a real blessing in many ways. She has proved herself a most willing helper in every endeavour of the class, and the week evening meetings are now left to her. A special feature of the work from its commencement is the personal and intimate interest which is taken in the daily life of the members. This has been greatly aided in the past by the many outings both the teachers have had with the girls. Ten-day visits to the sea-side, in which as many as 70 joined one year and upwards of 40 another, have been the means of drawing and holding the girls together in love and affection.

From February, 1888 to February, 1894 a Society known as the Thrift Society flourished in the class. It was the means of a large number saving their small amounts, and it started some in the purchase of houses of their own. This Society has ceased to exist in that form, but a money club worked in connection with the evening classes takes its place. There are one or two members still in attendance who were with Miss Hearn on the first Sunday of her work.

Miss L. Ashton writes: In 1892, some of the members of Miss Hearn's Bible Class began a meeting on Sunday evenings for the class of girls who attend no place of worship, going into the streets and giving a personal invitation to those walking up and down. The first evening 14 came: this number gradually increased, to an average of about forty. The girls who came seemed to appreciate

the bright room and warm welcome they all received. The aim of the meeting was to be bright and attractive, as well as simple and earnest, that all who came might be won to the Saviour who loved them. Soon followed a Sewing Meeting, which was held on Monday night, when the girls were not only taught and helped to make their own underclothing, but dress-making lessons were also given. Almost from the beginning there has been a Bible Class in connection with the Sunday night meeting. At first this was not looked upon with favour by the girls, it being thought much too dull, but it soon became quite popular.

With a view to helping the girls save their money a Bank has been begun, which has been very well taken up by them. The older class has allowed them the use of their library, which has been much appreciated.

Some three years after the Young Women's Class was begun, a meeting for the rough lads of the streets was started, being held in the Young Men's Society's room. Very soon the room was full to overflowing, but great difficulty was experienced in maintaining order, and soon it was found better on this account to have fewer in the class. In connection with this meeting, there is a Reading Class, a Wood-carving Class, and a Gymnasium Class. Soon after the Young Men's was begun, a meeting for Boys was also started. In these meetings, we are trying to obey the Master's injunction to "sow beside all waters."

The young people's November services have roused their utmost enthusiasm each year, and several hundred pounds raised thereby for the class-rooms Building Fund.

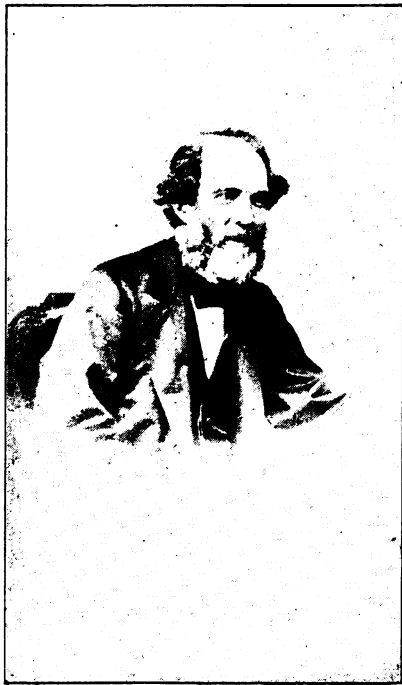
SPRING LANE SUNDAY SCHOOL AND MISSION

seem to have started as an offshoot of College Street some time in the thirties by Mr. William Gray, in conjunction with his brother, Mr. Booth Gray. The scholars first met in a room in the house of Mr. Benjamin Bassford, a general dealer and beer retailer, in Compton Street; and the school soon led to the holding of public services in the same room, for which purpose a certificate, still extant, was obtained from the Registry of the Bishop of Peterborough in March, 1840. Mr. Robert Bartram followed Mr. William Gray in the management of the school, which nine years later was transferred to the present premises in Spring Lane. Here the school was commenced in a small building erected by Mr. Bartram on a plot of ground purchased by William Williams, Robert Brice, William Gray,

and himself for £23 18s. 4d. Additions were made from time to time, including enlargements in 1873 at an expenditure of £270, and in 1879, when an adjoining cottage was bought for £130. Mr. John Perry was superintendent of the schools at the time of the transfer from Compton Street to Spring Lane. He was succeeded by Mr. Parker Gray, who, in turn, was followed in 1872 by Mr. James Mustill. In 1884 Mr. Frederick Kirby, the present superintendent, took over the duties. It is gratifying to note that some of the present teachers have been connected with the school without interruption for over thirty years. The teachers conduct a mission on Sunday and week-day evenings. The schools and mission have alike been prosperous, and still further enlargements of the buildings were made in 1894, at a cost of £320.

BARRACK ROAD MISSION HALL

and Sunday School originated in a small Sunday School started in 1840 by Mr. William Gray, in a cottage in one of the squares in Nelson Street, Kingsthorpe Road. In four or five years' time the School was removed to another house in the same street, and again, owing to notice to quit, to a third house, which was purchased by Mr. William Gray, and here was carried on successfully for some years; but being found far too small and inconvenient, some land was purchased at the top of the same street, and a School and Mission Hall erected upon this site in 1861 by Mr. Parker Gray. A Bible Woman was provided for the district in connection with the hall in 1865. In 1881 the School-room in Nelson Street was sold, and the present building, (originally a shoe factory) facing Barrack Road, was purchased and fitted up to be used for the joint purposes of Mission Hall and Sunday School. The list of Superintendents commences with Mr. William Gray, who was followed in succession by Mr. Parker Gray, Mr. Cox, Mr. Charles Grey, Mr. George Cave, Mr. E. C. Ashford, Mr. Samuel Westley (formerly superintendent of Compton Street Sunday School), Mr. Joseph W. West (who was connected with the Schools for 42 years), Mr. F. A. Tebbutt, and Mr. Arthur Kingham (the present Superintendent). The School is so successful and the Mission Services are so well attended that enlargement is talked of.



MR. THOMAS AGER.

Branch Churches.

DUSTON.

THE branch at Duston was started in 1827 by George Shrewsbury, Robert Bartram, and Samuel Harris, who commenced a Sunday School in the house of Mr. Harris' mother, in Peggy's Lane. In a few months there were 83 scholars; and these overcrowding the cottage, the Wesleyan room was hired for the Sunday School. Preaching services were commenced, and, in 1837, College Street Church decided that the village should be supplied with "readers of the Scriptures" when their service was required. Among the teachers who for many years journeyed from Northampton to the School, were Mr. Thomas Ager, Jun., superintendent; Mr. Manning Phillips, and Mr. Ebenezer Howes; and, at a later period, Mr. Samuel Murdin. Mr. T. C. Thompson, J.P., is the present superintendent. The present chapel was opened in the autumn of 1844, and was improved and restored in the summer of 1888. The school, which is extremely successful, is almost entirely staffed from Northampton.

FAR COTTON.

Mr. George Hall, afterwards deacon at College Street, in 1856, in building some houses in Alma Street, Far Cotton, set apart a portion of one of them for a Sunday School. Nine children attended the first Sunday. In the same house, preaching services were commenced by the Rev. N. Rowton, the father of Mrs. J. T. Brown. Mr. Richard Cleaver was superintendent almost from the first, and in 1858 we find him reporting that the superintendency of the two rooms was too much for him. Mr. Joseph Foddy was joint superintendent for many years. In 1860, the needs of the neighbourhood required that a chapel in Alma Street should be built. Here services were conducted for 35 years, the cause being fostered from beginning to end by Mr. Cleaver, who, in 1892, on account of failing health, felt compelled to resign his position in the school. The occasion was marked by the presentation of an address to him by the teachers there. Mr. Alfred Cleaver is the present superintendent. In 1892, the Rev. R. A. Selby, of Ringstead, was invited to become minister at Far Cotton, an invitation he accepted, commencing his duties in the office on January 1st, 1893. On May 2 of the same year the people were enchurched. They numbered 55 members, 51 of whom were transferred from College Street. The old building becoming too small, a new and handsome chapel was erected in 1894-5, the opening services being held on July 4, 1895. The Rev. J. G. Greenough, President of the Baptist Union,

preached the sermon. The new chapel seats 500 worshippers, and the cost, including land, was £3,500. There are about 300 scholars in the Sunday School, and about 40 teachers.

GREAT HOUGHTON.

The Baptist Chapel at Great Houghton was opened in September, 1850, built on land formerly belonging to Mr. Marriott. The cause at first was mostly supplied from Milton and by Mr. Oakley, who worked assiduously from the very beginning. "But it was a long way from Milton, and on dark winter nights it frequently happened that no supply came from there. And so it came about that it was found advisable that Great Houghton should be taken over by College Street." In April, 1861, a Committee, consisting of the Deacons and Mr. Oakley, were appointed to manage the branch. The cause has been well maintained ever since. Dr. Ryland twice, at least, preached at Little Houghton.

HARDINGSTONE.

Preaching services at Hardingstone in connection with the Baptists seem to have been re-commenced in the last year of the eighteenth century by Mr. R. Hall, who gathered a few friends into his house on Sunday evenings for joint worship. Prior to that, pastors of College Street, including Dr. Ryland, had frequently preached there. After a few years, a barn with an earth floor was hired for the services. At the commencement people brought their own seats. These services were continued, with the aid of local preachers from College Street, for about fifty years. In 1857 the barn was relinquished for a new building, which, opened by the Rev. J. T. Brown, was paid for in about three years. The Sunday School was commenced in 1858. Mr. George Hall, son of the founder of the services, was the leader at Hardingstone until his death in January, 1896. His place is now taken by Mr. W. S. Marriott and Mr. Thomas Adams. The chapel was renovated in 1888, and again in 1897.

WESTON FAVELL AND CHAPEL BRAMPTON.

Preaching services were held at both these villages for many years. As early as March, 1837, we find that ten members of College Street were appointed "to assist in the conduct of religious service on Sabbath Evenings" at Weston Favell "by reading a sermon, and if they feel so disposed, to make any remarks of their own." In both villages the services were held in unfloored barns, and there was no seating accommodation. People brought their own chairs. Dr. Ryland preached several times at both the stations between 1717 and 1785, generally at eight o'clock in the morning. The services in each village were relinquished about 1848 in favour of the Wesleyans, who in turn retired from two or three other villages in the vicinity of Northampton.



MR. GEORGE HALL.

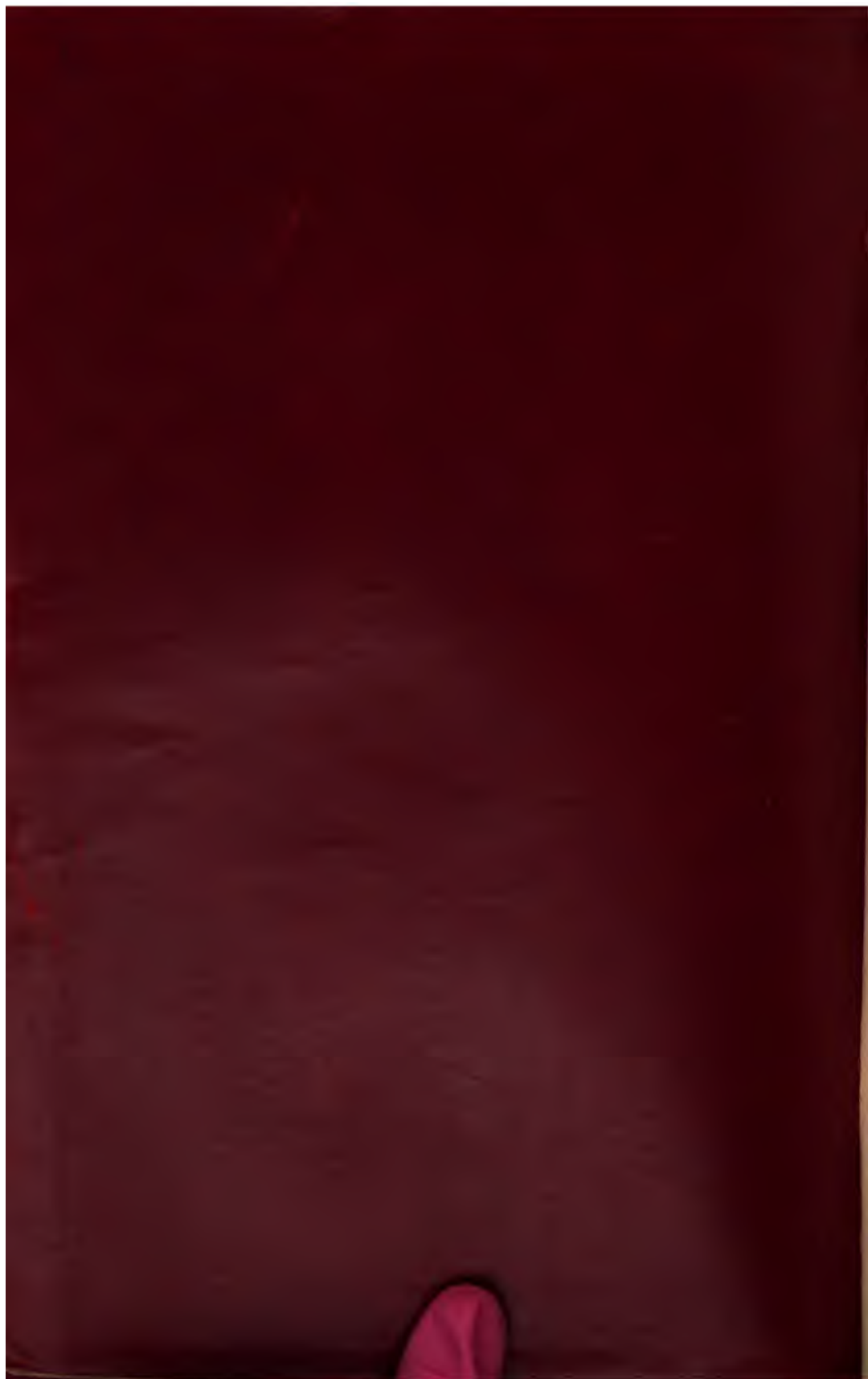


The Original Chapel Deed.

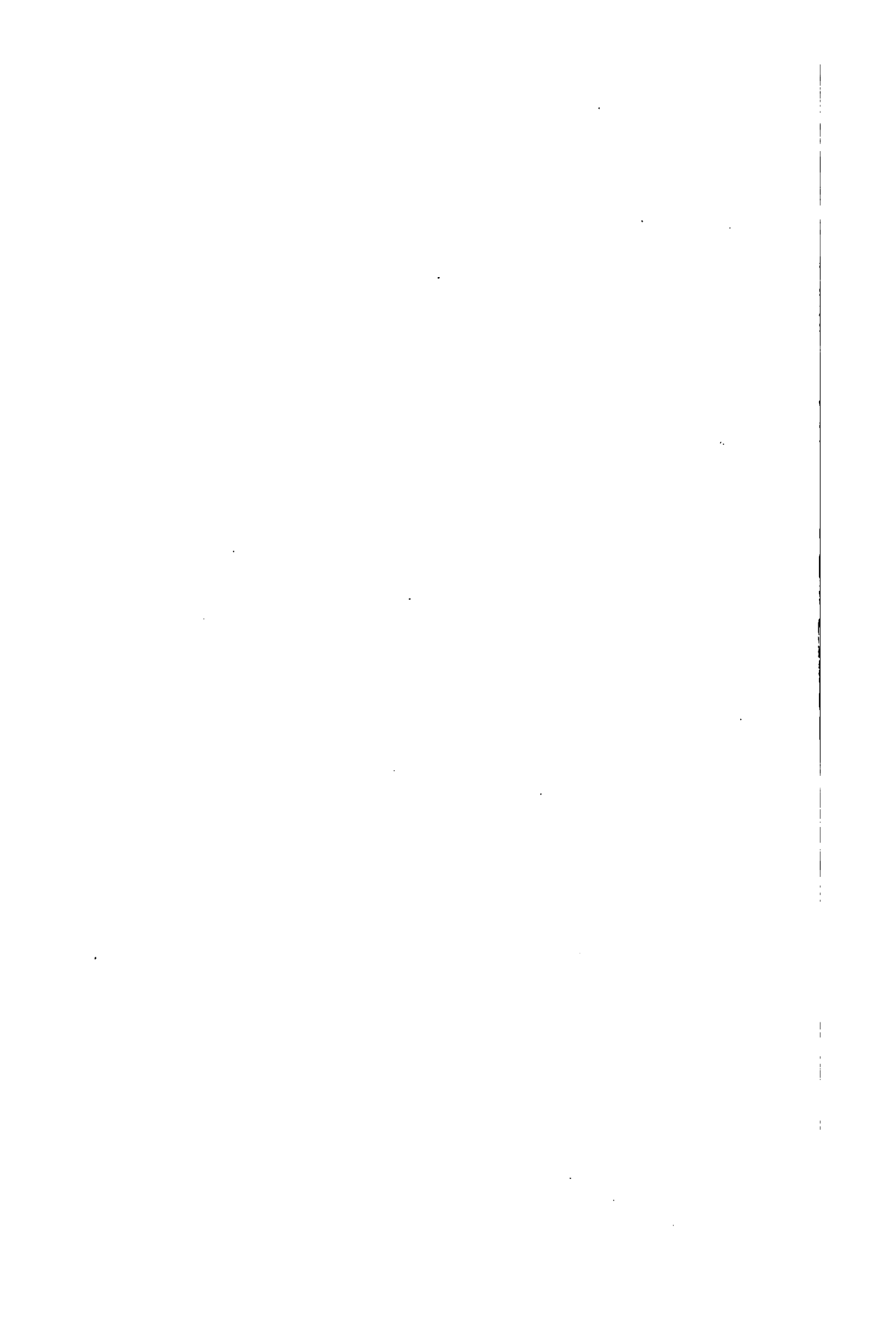
1713, Aug. 7. By Indenture of this date made between Thomas Barnes of the Town of Northton Taylor son and heire of Edward Barnes late of the said Town of Northton Taylor deceased and Margaret Barnes Widdow and Relict of the said Edward Barnes and mother of the said Thomas Barnes of the one part and John Pheasant Shoemaker Robert Wilkins Wheelwright William Abbott Grocer George Palmer Barber Surgeon James Weston Plaisterer Thomas Cooper Taylor Thomas Browne Wooll Comber Nathaniel Sharpe Carpenter Thomas Marriott Mason Jeremiah Basse Taylor all of the said Towne of Northton and Samuel Haworth of Kislingbury in the said County of Northton Weaver of the other part. In consideration of £160 paid to Thomas Barnes and Margaret Barnes They granted unto the said John Pheasant and others parties of the other part Nine severall messuages or tenements formerly one messuage situate altogether on the West side of a Lane in the parish of All Saints in the said Towne of Northton called Colledge Lane then or late in the severall tenures or occupacons of Thomas Crosse Edward Spicer John Parker Nathaniel Browne William Hammond Alice Phillis Benjamin Braine John Neale and Richard Darneland and formerly in the occupacon of William Lord or his assigns A messuage then or late in the occupacon of Samuell Percivall adjoining to the same North and a messuage of one William Sharpe adjoining to the same on the South and fronting a place called the Swan back-gate Eastward a garden of Dr. King's lying on the West thereof All which messuages or tenements were lately purchased by the aforesaid Edward Barnes of James Hewett of the said Towne of Northton Chapman and the said James Hewett purchased the same of William Robinson of the said Town of Northton Taylor. To hold unto and to the use of the said John Pheasant and the other persons parties of the other part their heirs and assigns for ever. Upon trust that so many of the aforesaid messuages as should by the aforesaid Trustees or the major part of them be judged sufficient should be made use of for the erecting of a Meeting house or place of Religious worship and that the same should for ever thereafter be used for a place for religious worship and that the profits thereof and also all the rents and profits of all the rest of the aforesaid premises thereby granted should from thenceforth be received and enjoyed by John Moore of the said Towne of Northton Minister of a Congregation in the said Towne of Northton to his own proper use during his naturall life & continuance to

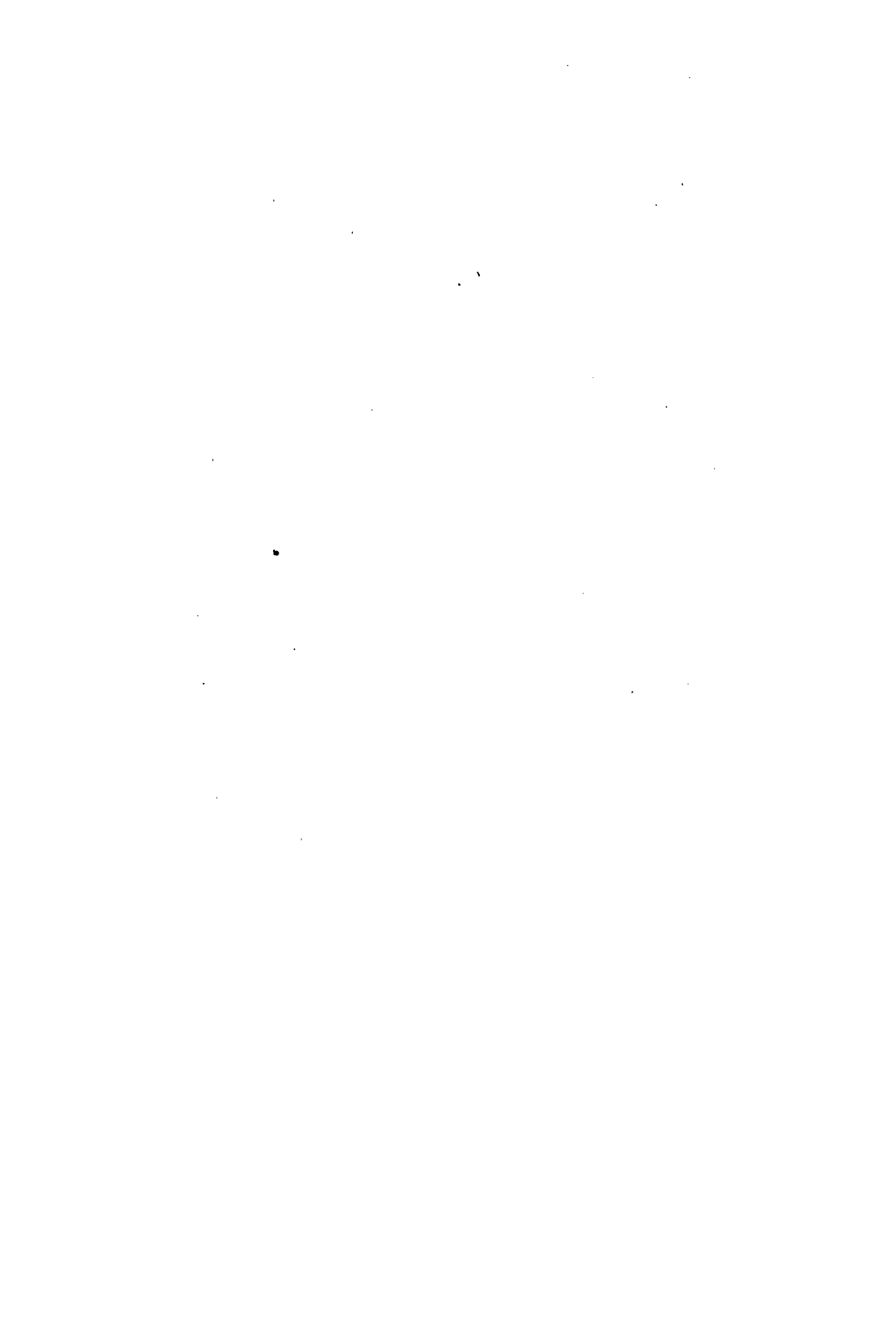
live and inhabite in the said Town of Northton and from and after the death of the said John Moore or from his removing from Northton to dwell and inhabite in any other place which should first happen Then for the benefit advantage and proper use of such other person and persons as should thereafter from time to time be elected and chosen in such sort and manner as was thereinafter mentioned and agreed to be Minister or Teacher of the people or Congregation that should assemble and meet in the said place so intended to be built for a place of religious worship And for that end & purpose it was declared That immediately after the death of the said John Moore or after his removall from living and inhabiting at Northton aforesaid the Minister or Teacher of the aforesaid Congregation or Religious Assembly should from time to time for ever thereafter att a Meeting in the said place to be publicly there appointed six days before by the Deacons of the said Communion for the time being be elected placed and displaced by the majority of the Communicants of the Congregation that should usually assemble and meet in the said place for religious worship & communicate there & that should be present at such meeting that should be so appointed for the purpose aforesaid. Then follow trusts for the appointment of new Trustees when the number of Trustees is reduced to five. Any Trustee inhabiting above five miles from Northampton should not act, but his power should determine and be void. Then follow other provisions which need not be set out here, and the usual covenants for title. The Deed was executed by all the thirteen parties, sealed and delivered in the presence of John Abbott, Sam. Hartshorne, and Receipt for £160 purchase money indorsed, signed, and witnessed.





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TAYLOR, John

Call Number

AUTHOR

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